English Translations of

Majmoo'al-Fatawa of Permanent Committee for Scholarly Research and *ifta*' of K.S.A

First Collection

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Mawlid

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The first question of Fatwa no. 7136

Q1: Celebrating the Mawlid (the Prophet's birthday): a meeting is held in commemoration of that occasion in which people talk about the life of the Messenger (peace be upon him), offer prayer, mention the qualities of the Messenger (peace be upon him), and invoke Allah's blessings on him. They recite an invocation of blessings upon the Prophet (peace be upon him) by heart (they stand, stretching their arms, and recite an invocation of blessings upon him by heart).

A: Holding a celebration to commemorate the birth of the Prophet (peace be upon him) is impermissible, for being a Bid'ah (innovation in religion) that was never done by the Prophet (peace be upon him), the Rightly-guided Caliphs, or any of the scholars of the best three generations.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 43

Q: Some people believe that it is obligatory to invoke peace and blessings upon the Prophet (peace be upon him) once in their lifetime and anything that exceeds this is Mustahab (desirable).

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A: Invoking Allah's peace and blessings upon the Prophet is Fard (obligatory, based on a definitive text), for Allah's Command in His Saying (Exalted be He): (O you who believe! Send your Salât on (ask Allâh to bless) him (Muhammad صلى الله عليه وسلم), and (you should) greet (salute) him with the Islâmic way of greeting (salutation i.e. As-Salâmu 'Alaikum).) The basic principle concerning the imperative mood is that it denotes obligation or duty. Since the command in the Ayah does not denote repetition, obligation (to do this) must be once in a lifetime and recurrence is desirable, based on the Hadiths mentioned in this regard indicating the desirability of doing so (i.e., invoking peace and blessings upon the Prophet), except at the places specified by Hadiths as being obligatory therein.

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Q2: If paying salutation is Bid'ah (innovation in religion), can we prevent people from invoking Allah's peace and blessings upon the honorable Prophet (peace be upon him)?

A: Invoking Allah's peace and blessings upon our Prophet and his fellow Prophets is not Bid'ah as was mentioned by the questioner. They are lawful acts as evident from the previously stated proofs. No one is permitted to prevent people from invoking peace and blessings upon the Prophet (peace be upon him) unless they perform it in a way that did not occur at the time of the Salaf (righteous predecessors) from among the Sahabah (Companions of the Prophet) and those who followed them in righteousness. In such case they should be asked to stop doing it in this manner such as saying it loudly after pronouncing Adhan (call to prayer) by the Mu'adhin (caller to Prayer) or repeating it in congregation at certain times. What is disapproved of is the manner of invoking peace and blessings upon the Prophet (peace be upon him), which was not reported to be done by our righteous predecessors. Doing it in such a manner is the condemned Bid'ah, not the invocation of peace and blessings itself.

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Q3: Did the Sahabah (Companions of the Prophet, may Allah be pleased with them) forbid the people from standing to greet the Prophet (peace be upon him)?

A: It was never the habit of the Sahabah (may Allah be pleased with them) to stand up when greeting the Prophet (peace be upon him), when visiting his grave, or at any other time. Neither was it their habit to go to his grave to stand before it and greet him whenever they entered Al-Masjid Al-Nabawy (the Prophet's Mosque). However, it is reported on the authority of Ibn 'Umar (may Allah be pleased with them) that, whenever he returned from a journey, he used to go to Al-Masjid Al-Nabawy, and after he had performed Salah (Prayer) there he would stand before the grave of the Prophet (peace be upon him) to greet him with peace.

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Q 4, 5: Did the Sahabah (Companions of the Prophet) used to stand when greeting the Prophet (peace be upon him)? When is it permissible to greet the Prophet (peace be upon him) while standing? If greeting him while standing is permissible at the blessed Rawdah (the area between the Prophet's pulpit and grave), why it is not permissible if a person is away from it?

A: Standing in an upright position beside the grave of the Prophet (peace be upon him) when greeting him with peace is not for the sake of paying salutation to measure against it the necessity of standing up when greeting him at any other place. Standing up in this case is merely remaining in the same posture that one ended in at arriving at the grave, walking on foot. It does not indicate assuming a standing position for it. This is the case when visiting any other grave. One greets the inhabitants of the grave while standing, if one arrives there on foot, and not for the sake of paying salutation.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 2362

Q: There is a widely-circulated tradition observed by common Muslim people in our country and some of the upper class as well. They hold an annul remembrance gathering to commemorate the Mawlid (birthday) of the Prophet (peace be upon him). Someone starts the gathering by reciting some Ayahs of the Noble Qur'an while sitting and then some scholars speak about the birth of the Prophet (peace be upon him) until the end when they tell people to stand up in reverence of Ahmad (one of the names of the Prophet, peace be upon him). They believe that the Prophet (peace be upon him) is not like humans, for - they believe, he is created from Allah's own Light! That he is present everywhere, seeing everything! That he is everywhere witnessing festivals of his birthday and listening to what they say. They stand up and chant:

O Prophet, peace be upon you!

O Prophet, peace be upon you!

O Messenger, peace be upon you!

O beloved, peace be upon you!

Allah's Blessings be upon you!

Was this present wide-spread custom practiced at the time of the Sahabah (Companions of the Prophet) and their Tabi'un (Followers, the generation after the Companions of the Prophet) or not?

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Is remembering the Prophet (peace be upon him) using these words and paying him reverence when mentioning his birth something good or bad? Sunnah or Bid'ah (innovation in religion)? Right or Shirk (associating others in worship with Allah)? Please, elaborate on the topic by citing examples of the practices of the Sahabah and their Tabi'un (may Allah be pleased with them all).

A: First: Holding a celebration to commemorate the Mawlid (the Prophet's birthday) is a Bid'ah that goes against the guidance of the Prophet (peace be upon him) and the Rightly-guided Caliphs and the Sahabah (Companions), may Allah be pleased with them all. It is authentically reported that the Prophet (peace be upon him) said: (Whoever does an action which is not in accordance with this matter of ours (Islam), will have it rejected.) His eminence Shaykh Abdul Aziz Bin Abdullah ibn Baz issued a detailed Fatwa concerning the ruling on celebrating the birthday of the Prophet (peace be upon him).

Second: The belief that the Messenger (peace be upon him) is not like humans and that he is created from Allah's own Light is untrue. It contradicts the Ayahs (Qur'anic verses) which declare his

humanity and distinguish him from mankind with receiving revelation, saying (what means): ﴾Say (O Muhammad صلى الله عليه وسلم): "I am only a man like you. It has been revealed to me that your Ilâh (God) is One Ilâh (God - i.e. Allâh). So whoever hopes for the Meeting with his Lord, let him work righteousness and associate none as a partner in the worship of his Lord."﴿ Humans are created beings, as Allah (Exalted be He) says: ﴾O mankind! Be dutiful to your Lord, Who created you from a single person (Adam), and from him (Adam) He created his wife [Hawwâ' (Eve)], and from them both He created many men and women﴿ Allah (Exalted be He) also says: ﴾O mankind! If you are in doubt about the Resurrection, then verily, We have created you (i.e. Adam) from dust, then from a Nutfah (mixed drops of male and female sexual discharge i.e. the offspring of Adam)﴿ Allah (Exalted be He) further says: ﴾Verily, We have sent you as witness, and a bearer of glad tidings, and a warner﴿ ﴾And as one who invites to Allâh [Islâmic Monotheism, i.e. to worship none but Allâh (Alone)] by His Leave, and as a lamp spreading light (through your instructions from the Qur'ân and the Sunnah - the legal ways of the Prophet صلى الله عليه وسلم).﴿

As to Allah (Glorified and Exalted be He), He is the First, with no beginning, as Allah informs, saying: ﴾He is the First (nothing is before Him) and the Last (nothing is after Him), the Most High (nothing is above Him) and the Most Near (nothing is nearer than Him). And He is the All-Knower of every thing.﴿ Allah calls His Prophet Muhammad "a light" and "a lamp spreading light" for the guidance and the light with which Allah sent him and through which Allah guides those who accept the Prophet's Da'wah (Call to Islam). Allah (Exalted be He) says: ﴾Indeed, there has come to you from Allâh a light (Prophet Muhammad صلى الله عليه وسلم) and a plain Book (this Qur'ân).﴿

Third: Claiming that the Prophet (peace be upon him) is everywhere present and seeing, and that he attends in person every gathering celebrating his birth and is hearing people's speech, is falsehood.

Fourth: As to invoking the Prophet (peace be upon him), calling upon him for help, seeking strength, support or triumph from him, these are all acts of Shirk-Akbar (major form of associating others in worship with Allah) and impermissible to adopt whether with the Prophet (peace be upon him) or any other being. Allah (Exalted be He) says: ﴾And the mosques are for Allâh (Alone): so invoke not anyone along with Allâh.﴿ Also Allah (Glorified and Exalted be He) says: ﴾And whoever invokes (or worships), besides Allâh, any other ilâh (god), of whom he has no proof; then his reckoning is only with his Lord. Surely! Al-Kâfirûn (the disbelievers in Allâh and in the Oneness of Allâh, polytheists, pagans, idolaters) will not be successful.﴿

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 1122

Q: Some People recite the birth story of the Prophet (peace be upon him) and Surah Yasin and Surah Al-Fatihah, dedicating them to those who were martyred in the Battle of Badr on the 17th day of Ramadan. They gather in the Hanafi Masjid and supplicate to Allah for their sake. They also recite the birth story of the Prophet (peace be upon him), Surah Yasin and Surah Al-Fatihah then make supplication. Is doing so sanctioned by Shari'ah (Islamic law) or not? Please, show us the truth about this matter with citing evidence! May Allah reward you!

A: Texts of Shari'ah denote the sublimity of the status of our Prophet Muhammad (peace be upon him) and his lofty position. He is the Khalil (close friend) of Allah and His most beloved one. He is the last of Allah's Messengers and the best of all His creatures. They also indicate that none will truly believe until his love for Muhammad (peace be upon him) is superior to his love for himself, parents, children and all mankind. There is no other Shari' (law) except that with which he was sent and he conveyed to his Ummah (nation). Allah did not take his soul except after religion was completed and the grace of Allah upon His servants was perfected.

Texts of Shari'ah also point out the virtue of the martyrs of the Battle of Badr and others. The Prophet (peace be upon him) lived many years after the Battle of Badr, yet it was never reported that the Prophet (peace be upon him) related his birth story on the 17th day of Ramadan whether in congregation or alone. Moreover, he (peace be upon him) never recited Surah Yasin and Surah Al-Fatihah for the martyrs of the Battle of Badr or others, either on the 17th day of Ramadan or other days. He did not do that alone or in congregation.

It was not authentically reported that the Prophet (peace be upon him) or any of his Companions did that. If it was legislated by the Prophet (peace be upon him), it would have been reported to us and it would have been acted upon during the lifetime of the Companions, for the Prophet (peace be upon him) did not leave anything whatsoever good except that he guided us to it. Moreover, the basis in all acts of worship is their being Tawqifiy (bound by a religious text and not amenable to personal opinion) authentically reported from the Prophet (peace be upon him). The Prophet (peace be upon him) used to visit the graves - including the graves of martyrs - and supplicate to Allah for them. It was not authentically reported that the Prophet (peace be upon him) recited his birth story or Surah Yasin or any other Ayahs of the Qur'an upon visiting the graves.

As it was not reported that the Prophet (peace be upon him) or any of his Companions did so, then this denotes that reciting the birth story of the Prophet (peace be upon him) or Surah Yasin or Surah Al-Fatihah for the martyrs of the Battle of Badr on the 17th day of Ramadan is itself a Bid'ah. Specifying a certain day for doing so is another Bid'ah. Gathering to practice a Bid'ah is piling wrong upon wrong, for it also counts as a Bid'ah. Therefore, the whole case is a whole heap of wrong invented practices. Also, gathering to do so and then making supplication after it, is also a Bid'ah. Therefore, a Muslim should search for what was authentically reported from the Prophet (peace be upon him) and work accordingly as there is no legislation except that which he (peace be upon him)

laid down. All acts of worship invented by people and introduced into the religion, which were not ordained by Allah or His Messenger, are Bid'ahs. The Prophet (peace be upon him) said: ﴾"Whoever introduces anything into this matter of ours (Islam) that is not part of it, will have it rejected."﴿ .

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 4244

Q: Muslim brothers, I want you to enlighten me and answer a question that worries me a great deal about the beloved and chosen Messenger of Allah, Muhammad, may peace and blessings be upon him, his family and Companions. Muslim brothers, I heard some Shaykhs in the Mawlid (the Prophet's birthday) ceremonies saying that if it were not for Muhammad (peace be upon him), the heavens and the earth would not have been created, and that Allah created him (the Prophet) before Adam (peace be upon him) by thousands of years. They also say that Allah (may He be Exalted and Glorified) has created the sun from the light of the Prophet's forehead, the stars from the light of his teeth and many other similar things which I cannot recall. I also hear that "La ilaha illa Allah, Muhammad Rasul-ul Allah" (There is no deity but Allah and Muhammad is the Messenger of Allah) is written on the gate of Jannah (Paradise). I have asked some scholars about these sayings, some confirmed them, but others did not, which has put me in confusion; which of the two parties should I believe? I feel afraid and always distracted. I remember when I went this year, on the occasion of the Prophet's birth, to Dar Al-Qur'an in Amman to celebrate this blessed night. Shaykh Hazim Abu Ghazalah was narrating part of the Prophet's biography (peace be upon him), saying that whenever he visits the grave of the Prophet (peace be upon him) he approaches the iron window surrounding it, pretending to remove dust, but he in fact distracts the attention of guards to seek blessings. He added that one of his friends once brought him some dust from the grave of the Prophet (peace be upon him) and that the smell of this dust is more fragrant than perfume.

As I heard this story, I remembered an incident that happened to me ten years ago when I went with some friends to visit Al-Qiyamah Church. The purpose of the visit was to have fun and flirt with foreign Christian women there, may Allah forgive us all. There, in that church, we met one of the monks who offered us some perfume and told us it was the water with which Al-Masih (Jesus, peace be upon him) was baptized. I do not know what made me link between these two incidents in my mind, but I really suffered. Back to the Shaykh, he then started celebrating with the attendees by standing, jumping and bending in irregular movements to the extent that Allah's Words, which they were reciting, were hardly heard from them. I did not like this scene, so I left. But doubts started to afflict me whether I did right or wrong. The same incident was repeated on Laylat-ul-Qadr (the Night of Decree) and all other religious ceremonies. I beseech you by Allah to guide me as I am suffering a great deal. I would also like to ask Your Eminence: Am I or any Muslim permitted to see the grave of the Prophet (peace be upon him) from the window? I was lucky enough to visit it and stand by the window. I wished I were a butterfly to be able to draw closer to his grave, not for any other reason but to be closer to him (peace be upon him). I believe that the grave is made of dust and that Allah (Glorified and Exalted be He) and his Messenger are in the heart of every believer. I

wish I can visit the Sacred Land just to watch the grave of the Prophet (peace be upon him), the Holy Rawdah (the area between the Prophet's pulpit and grave)

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and the Sacred Ka'bah, but I cannot afford the journey, and Allah burdens not a person beyond their capability.

A: First: Celebrating the birth of the Messenger (peace be upon him) is an act of Bid'ah (innovation in religion) that was neither observed by him (peace be upon him) nor by any of the Rightly-Guided Caliphs nor his Sahabah (Companions of the Prophet, may Allah be pleased with them). It is authentically reported that the Prophet (peace be upon him) said: ﴾Anyone who does an action which is not in accordance with this matter of ours (Islam) will have it rejected.﴿

Second: What some people claim that the heavens and the earth were only created for the sake of the Messenger (peace be upon him) and that he was created before Adam...etc, all these claims are false. Even though he is the Sayyid (one who excels others in goodness) among all the messengers and the best of all creatures, it is impermissible to describe him by something that was not authentically revealed by Allah or reported by His Messenger (peace be upon him) or his Sahabah (may Allah be pleased with them).

Third: When a Muslim visits the Messenger (peace be upon him), they should come to the grave and greet the Messenger (peace be upon him) and his two Sahabah, Abu Bakr and 'Umar (may Allah be pleased with them). They should neither stay after that to make Du'a' (supplication), nor hold the window for Tabarruk (seeking blessings), for this is an act of Bid'ah.

Fourth: The claim that someone has brought you dust from the grave of the Messenger (peace be upon him) is a false claim, because none can ever take any dust from his grave. And if someone were ever to do this, it would be impermissible to seek blessings from it, for this act has no base of legitimacy in Shari'ah (Islamic law). Besides, this act has not been done by the Sahabah who were the most knowledgeable

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of the Prophet (peace be upon him) and his Sunnah, and loved him more than anyone who came after them. They are also an excellent example for us to follow. We ask Allah to grant you and us knowledge and righteousness!

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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\`Abdul-Razzaq \`Afify	\`Abdul- \`Aziz ibn \`Abdullah ibn Baz

The first, second, and third questions of Fatwa no. 2747

Q1: The people here hold an eleven-day celebration in commemoration of the Mawlid (the Prophet's birthday) in Rabi' Al-Awwal. They gather the Muslims together and do acts that express joy until the day of the event. However, some scholars say that there is no good in this. I would, therefore, like to ask you what the ruling on this is; do you do in your country anything in celebration of his birthday?

Q2: What is the ruling on rejoicing at the occasion of celebrating the Mawlid in this month?

A: Celebrating the birth of the Prophet (peace be upon him) is Bid'ah (innovation in religion). It is authentically reported that the Messenger of Allah (peace be upon him) said, ("Whoever introduces anything into this matter of ours (Islam) that is not part of it, will have it rejected.") According to another narration, he (peace be upon him) said, ("Whoever does an action which is not in accordance with this matter of ours (Islam), will have it rejected.") The Messenger (peace be upon him) did not celebrate his birthday, nor did he order others to do so, nor did he see one celebrating it and remained silent about it. Also, the Rightly-Guided Caliphs and the Salaf (righteous predecessors) during the first and best three centuries of Islam never celebrated Mawlid; it was invented and introduced after their time.

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It is worth mentioning that Shaykh 'Abdul-'Aziz ibn 'Abdullah ibn Baz wrote a detailed answer on this subject.

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Q3: In our country, when a Muslim dies, people supplicate to Allah to have mercy upon that dead Muslim on the same day of death, then after seven days, and then after forty days, repeating it thrice. Some scholars have said that in their country when a Muslim dies and is placed into the grave, people just say, "May peace and blessings be upon the noble the Prophet," and then they return home, without any Du'a' (supplication). They just supplicate to Allah for the dead while offering Funeral Prayer. We want to know what invocatory practices of Sunnah should we follow for the dead Muslims?

A: First, dedicating the first day or the first seven days after death, or the fortieth day to supplicate to Allah for the dead is an act which has no base in the Qur'an or the Sunnah. This was not a practice of the Sahabah (Companions of the Prophet, may Allah be pleased with them) either or any other among the Salaf (righteous predecessors); it is a Bid'ah (innovation in religion). It is authentically reported that the Messenger of Allah (peace be upon him) stated, ("Whoever does an action which is not in accordance with this matter of ours (Islam), will have it rejected.") In another narration, ("Whoever introduces anything into this matter of ours (Islam) that is not part of it, will have it rejected.")

Second, when placing the deceased in the grave one should recite what was reported from Ibn 'Umar (may Allah be pleased with him), who said: ("Whenever the Prophet (peace be upon him) would place a dead body in the grave, he used to say: In the Name of Allah, and according to the religion of the Messenger of Allah.") It is also narrated that he added, ("and following the Sunnah of the Messenger of Allah (peace be upon him).") Al-Tirmidhy said, "This Hadith is Hasan (a Hadith whose chain of narration contains a narrator with weak exactitude, but is free from eccentricity or blemish) and Gharib (a Hadith with a single narrator usually at the beginning of the chain of narration)."

Third, It is also Mustahab (advisable) to stand by the grave after burial and ask Allah to grant the deceased forgiveness and steadfastness, as the Prophet (peace be upon him) ordered us to do. As for invoking Allah's blessings upon the Prophet (peace be upon him) when placing the dead body in the grave, this is a baseless act.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The first question of Fatwa no. 3257

Q 1: What is the ruling on celebrating the Mawlid (the Prophet's birthday) in Rabi' Al-Awwal as a tribute to the Prophet (peace be upon him)?

A: Paying tribute to the Prophet (peace be upon him) and respecting him should be expressed by belief in all that was revealed to him from Allah; following his Shari'ah (Islamic law) in beliefs, words, deeds and manners; and by shunning Bid'ah (innovation in religion). Among the newly-invented practices introduced into the religion is celebrating the Mawlid.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The eleventh question of Fatwa no. 3323

Q11: What is the ruling on celebrating the Mawlid (the Prophet's birthday) and the night of Isra' (Night Journey) and Mi'raj (Ascension to Heaven) with the purpose of calling to Islam and showing the rites of Islam as is done in Indonesia?

A: The Prophet (peace be upon him) called to Islam through words, deeds and Jihad (striving in the Cause of Allah). Although he was the most knowledgeable in the ways of Da'wah (Call to Allah) and how to spread Islam and show its rites, the Prophet (peace be upon him) did not ever celebrate his birthday or the night of Isra' and Mi'raj while he was the most aware and appreciative of the value of these days. His Sahabah (Companions, may Allah be pleased with them) and the honored Imams of Islam among Ahl-ul-Sunnah wal-Jama'ah (those adhering to the Sunnah and the Muslim main body) followed the very same way and guidance of the Prophet (peace be upon him) and they never celebrated this day or any other great event to call to or spread Islam. The source of this act are those who introduce Bid'ahs (innovations) into the religion and exceed the proper limits in it such as Rafidah (a Shi'ah group denying the caliphates of Abu Bakr Al-Siddiq and 'Umar ibn Al-Khattab and making accusations against them and many other Companions of the Prophet), the other sects of Shiites and many others who are not well-instructed in the purified Shari'ah. Therefore, celebrating these events is a rejected Bid'ah as it opposes the guidance of the Prophet (peace be upon him), the Rightly-Guided Caliphs and the Imams of Salaf (righteous predecessors) who witnessed the best three centuries of Islam. It is authentically reported that the Prophet (peace be upon him) said: ("Whoever introduces anything into this matter of ours (Islam) that is not part of it, will have it rejected.") and ("Whoever does an action which is not in accordance with this matter of ours (Islam), will have it rejected.") He further stated:

(Beware of newly-invented matters, for every invented matter is a Bid'ah (innovation in religion) and every Bid'ah is a going astray...)

May Allah grant us success! May Peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The eleventh question of Fatwa no. 4091

Q 11: What is your opinion - may Allah keep you as a pillar supporting the Islamic Ummah (nation based on one creed) - on schools and factories taking holidays, or giving Khutbah (sermons), lectures, etc., as we do here in Africa on the occasion of the Mawlid (the Prophet's birthday)?

A: Celebrating Mawlid and taking holidays on this occasion is a Bid`ah (innovation in religion), as neither the Prophet (peace be upon him) nor his Sahabah (Companions, may Allah be pleased with them) did this. The Prophet (peace be upon him) said: (Anyone who introduces anything into this matter of ours (Islam) that is not part of it will have it rejected.)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 3783

Q: Dear Chairman and members of the Fatwa Committee, there are some villages here in Jordan, particularly in my village of Kharja, where they continually read the birth story of the Messenger Muhammad (peace be upon him) in the following manner:

1. A group of men, which sometimes also includes some women, read the birth story of the Prophet (peace be upon him). In this story are claims such as: "Anyone whose name is Muhammad will be called by a summoner from Allah on the Day of Resurrection, and it will be said to them: Enter Paradise in honor of Muhammad (peace be upon him)," and "Anyone who invokes blessings upon Muhammad (peace be upon him) thousand times, Allah will prohibit the Fire from touching their body," and "When 'Abdullah, the father of Muhammad (peace be upon him), married Aminah one hundred women in Makkah died, because they had not married 'Abdullah." Also, when the narrator reaches the part relating the Prophet's mother giving birth to him, everyone stands up; and when they read the part about his birth, they recite it, to show respect for Muhammad (peace be upon him). There are even more exaggerated acts performed in a birthday commemoration called Mawlid Al-'Arawy.

2. They put some barley in the middle of the gathering and burn incense. After the recitation, everyone takes a small amount of the barley, over which the birth story of the Prophet (peace be upon him) is recited, to be used in treating any illness.

3. During the celebrations, some women utter Zagharid (trilling cries of joy) by the door of the room where the birth story of the Prophet (peace be upon him) is being told, to express their happiness at the recitation, in front of the men. No one objects to any of this, except me.

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I, on my part, have objected and denounced their acts, for I have heard many of your Fatwas (legal opinions issued by a qualified Muslim scholar) on the radio, but they do not listen to me.

A: Firstly: It is permissible and encouraged to read the Sirah (the Prophet's biography) to learn the rites and acts of 'Ibadah (worship) that the Prophet (peace be upon him) used to perform, in words and deeds, and learn about his noble manners. However, gathering regularly, at a certain time, to specifically relate the story of the Prophet's birth is a detestable Bid'ah (innovation in religion) that neither took place during the lifetime of the Prophet (peace be upon him) nor that of the first three generations of Islam, which the Prophet (peace be upon him) attested to their being the best of all. It is authentically reported that he (peace be upon him) said: ﴾Anyone who does an action which is not in accordance with this matter of ours (Islam) will have it rejected.﴿ The Prophet (peace be upon him) also said: ﴾Anyone who introduces anything into this matter of ours (Islam) that is not part of it will have it rejected.﴿ Regarding the part you mentioned from the story that is read by them, about the reward in the afterlife and the death of a hundred women in Makkah upon the marriage between

‘Abdullah and Aminah, because they could not marry him, neither of these are confirmed historically nor are they authentically reported from the Prophet (peace be upon him). Even if they were confirmed historically, this could not be used as evidence for the lawfulness of celebrating Al-Mawlid Al-Nabawy (the Prophet's birthday).

Secondly: Putting barley or anything else in the middle of a gathering, burning incense, and then distributing the barley, hoping to obtain blessings from the recitation of the story of the Prophet's birth over it, seeking healing through it and believing in its blessing, are condemned Bid'ah and a corruption of the ‘Aqidah (creed).

Thirdly: Women expressing their happiness at the recitation of the story of the Prophet's birth by uttering Zagharid

and their mixing with the men is Munkar (unacceptable or disapproved of by Islamic law and Muslims of sound intellect) and constitutes a source of a Fitnah (temptation) that may lead to immorality - may Allah save us from this!

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta’

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The first question of Fatwa no. 4683

Q1: What is the ruling on celebrating Al-Mawlid Al-Nabawy (the Prophet's birthday)? Is it true that the Prophet (peace be upon him) attends it in person?

A: Honoring the Prophet (peace be upon him) can be achieved by believing in his message and acting according to the Law revealed by Allah through him, whereas celebrating his birthday is an act of Bid'ah (innovation in religion). It is authentically reported that the Prophet (peace be upon him) said: (Anyone who introduces anything into this matter of ours (Islam) that is not part of it will have it rejected.) It is not authentically proven that the Prophet (peace be upon him) attends anywhere after his death. The basic rule is the non-occurrence of that. Accordingly, we should abide by this fact until otherwise is proven.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 4755

Q: I ask your legal opinion on the practices of a group of Muslim people, who, on the 12th of Rabi' Al-Awwal of every year, on wedding occasions, and when naming newborn babies, read and venerate a book entitled, "Al-Mawlid Al-Nabawy" by Shaykh Muhammad 'Uthman Al-Mirghany. The book is a biography of the Prophet (peace be upon him). The writer of the book claims that the Prophet (peace be upon him) attends in person when that book is being recited. The book consists of two chapters.

The first chapter is read by the leader of the group while he is standing.

The second chapter contains formulae of invoking Allah through anonymous persons. It reads: "O Allah, we invoke you in their name and by their families to speed up our triumph and relief." We do not know to whom the pronouns in this invocation refer, for this invocation is the first line in this chapter. I ask your Eminence to give the legal opinion on this practice. Is it permissible to offer Salah (Prayer) behind such people? I told them that it is wrong to overestimate this book to such an extent. There is no harm in reading it individually to know about the Prophet's biography, but not in the way they do. I hope the answer will be broadcasted repeatedly for many days so many people can hear it. May Allah keep you for the service of Islam and Muslims!

A: Celebrating the Mawlid (birthday) of the Prophet (peace be upon him) in Rabi' Al-Awwal or other times, is a prohibited Bid'ah (innovation in religion). Similarly, reciting the Prophet's biography on his birthday anniversary, on wedding occasions, childbirth and naming, offering an 'Aqiqah (sacrifice for a newborn) on the seventh day after the birth, or any other occasion, are unauthorized acts for which there is nothing authentically reported from the Prophet (peace be upon him),

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any of his Companions, or the righteous Imams of the first and best three generations (may Allah be pleased with them all). These acts are Bid'ahs. In fact, it is authentically reported that the Prophet (peace be upon him) said: ("Whoever introduces anything into this matter of ours (Islam) that is not part of it, will have it rejected.")

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The thirteenth question of Fatwa no. 5005

Q 13: Is it permissible to gather on the 12th of Rabi' Al-Awwal to commemorate the Mawlid (the Prophet's birthday)?

A: Celebrating the Mawlid is an act of Bid'ah (innovation in religion). The Prophet (peace be upon him) neither celebrated it nor ordered it to be celebrated. The Sahabah (Companions of the Prophet), who were the keenest to honor and follow the Messenger (peace be upon him) and his Sunnah, did not celebrate it either. Indeed, all goodness lies in following the very way and guidance of the Prophet (peace be upon him) for he said: ﴾Anyone who introduces anything into this matter of ours (Islam) that is not part of it will have it rejected.﴿

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Chairman
\`Abdullah ibn Ghudayyan	\`Abdul-\`Aziz ibn \`Abdullah ibn Baz

The first question of Fatwa no. 5591

Q 1: What is the ruling on preaching and giving sermons on the day of Mawlid (the Prophet's birth)?

A: Propagation of virtue and prevention of vice, teaching people the rules of their religion and preaching them to soften their hearts are lawful at anytime, for the general stated commands to do so, without limiting to specific times. Allah (Exalted be He) says (what means): ﴾Let there arise out of you a group of people inviting to all that is good (Islâm), enjoining Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm orders one to do) and forbidding Al-Munkar (polytheism and disbelief and all that Islâm has forbidden). And it is they who are the successful.﴿ Allah (Glorified be He) also says: ﴾Invite (mankind, O Muhammad) to the Way of your Lord (i.e. Islâm) with wisdom (i.e. with the Divine Revelation and the Qur'ân) and fair preaching, and argue with them in a way that is better.﴿ Furthermore, Allah (Glorified be He) illustrates the manners of the hypocrites and the way the Du`ah (callers to Islam) should deal with them, saying: ﴾And when it is said to them: "Come to what Allâh has sent down and to the Messenger (Muhammad)," you (Muhammad) see the hypocrites turn away from you (Muhammad) with aversion.﴿ ﴾How then, when a catastrophe befalls them because of what their hands have sent forth, they come to you swearing by Allâh, "We meant no more than goodwill and conciliation!"﴿ ﴾They (hypocrites) are those of whom Allâh knows what is in their hearts; so turn aside from them (do not punish them) but admonish them, and speak to them an effective word (i.e. to believe in Allâh, worship Him, obey Him, and be afraid of Him) to reach their innerselves.﴿ In addition to many other Ayahs carrying this meaning.

Allah does not lay any restrictions concerning the time of preaching to people. However, preaching and guiding is more necessary on certain occasions such as the Friday Khutbah (sermon), and the two 'Eid Khutbahs, for doing so was authentically reported from the Prophet (peace be upon him). It is also necessary upon seeing wrong or evil actions being committed, because the Prophet (peace be upon him) said: ﴾

Anyone among you who sees an evil action, let him change it with his hand (by taking action); if he cannot, then with his tongue (by speaking out); and if he cannot, then with his heart (by hating it and feeling that it is wrong).﴿ The day of the Mawlid should not be singled out with any act of worship, preaching, or reading the birth story of the Prophet (peace be upon him), since the Prophet (peace be upon him) himself did not do that, nor commanded doing it. Moreover, if there was any special benefit in singling out that day, the Prophet (peace be upon him) would have been the first to do and command it, but he did not. This is evidence that singling out this day with any kind of preaching, reading the story of his birth, or any special act of worship is a mere Bid'ah (innovation in religion). It is authentically reported that the Prophet (peace be upon him) said: ﴾Anyone who introduces anything into this matter of ours (Islam) that is not part of it will have it rejected.﴿ According to another narration: ﴾Anyone who does an action which is not in accordance with this matter of ours

(Islam) will have it rejected.) Moreover, it is not reported that the Sahabah (Companions of the Prophet) themselves, who are the most knowledgeable and the keenest to follow the Sunnah, ever did that, may Allah be pleased with them all!

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 5723

Q: We would like to know the exact birth date of the Prophet (peace be upon him). We plan to hold a Qur'an-competition, to sacrifice a sheep and to deliver lessons about the Messenger of Allah (peace be upon him) for this occasion. We would like to know if this program is Islamically permissible or not?

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A: Firstly, the Prophet (peace be upon him) was born on Rabi' Al-Awwal, in the year of the Elephant (571 A.D.) as was recorded by Muhammad ibn Ishaq and other biographers in the books of Sirah (the Prophet's biography).

Secondly, it is a prohibited Bid'ah (innovation in religion) to hold a celebration on the night of the birth anniversary of the Prophet (peace be upon him), run Qur'an-competitions, sacrifice sheep and deliver speeches about the Prophet (peace be upon him) on this occasion. The Prophet (peace be upon him) is the most aware of his status and the proper manner of venerating him. He is the most knowledgeable of the Shar' (Law) of Allah. It was not authentically reported that the Prophet (peace be upon him) celebrated his birthday, or the birthday of one of his previous fellow Prophets (peace be upon them), or the birthday of one of his Sahabah (Companions of the Prophet, may Allah be pleased with them). It was authentically reported that the Prophet (peace be upon him) said: ﴾Anyone who introduces anything into this matter of ours (Islam) that is not part of it will have it rejected.﴿ In another narration: ﴾Anyone who does an action which is not in accordance with this matter of ours (Islam) will have it rejected.﴿

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The second and fifth questions of Fatwa no. 5782

Q2: In our country, there is a book entitled "Burdat Al-Madih" (A deviant eulogy composed in praise of the Prophet) used in making supplication. What is the ruling on this book? Will I be rewarded for reading it? Does this reading reach the Prophet (peace be upon him) as some people claim or not?

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A: Instead, you should better read the Glorious Qur'an as often as you can and the Adhkar (invocations and Remembrances said at certain times on a regular basis) that are authentically reported from the Prophet (peace be upon him), which will make you abandon reading this poem book and its like. Reading this type of books and its like as an act of worship counts as Bid'ah (innovation in religion). It is authentically reported that the Prophet (peace be upon him) said: ("Whoever introduces anything into this matter of ours (Islam) that is not part of it, will have it rejected.") In another narration: ("Whoever does an action which is not in accordance with this matter of ours (Islam), will have it rejected.") Accordingly, reading such a book will earn you no thawab (reward from Allah). On the contrary, for some of its verses involve phrases of major Shirk (associating others in worship with Allah) such as the poet's saying: "O noblest of all creatures! I have none except you to whom I may resort when serious afflictions will befall me"

until his saying: "If you will not take my hand when my destined time should come, my feet will certainly slip. For this world's good and ill but rely on your munificence. And from your knowledge is the knowledge of the Pen and Tablet."

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Q5: What is the ruling on people gathering to celebrate the Mawlid (the Prophet's birthday) and their claiming that he (peace be upon him) attends these gatherings? Are these gatherings sanctioned by Shari'ah? What should we do on the day of the Prophet's anniversary? What is the exact date of his birth? Is he (peace be upon him) alive now in his grave?

A: People gathering to celebrate the night of the Prophet's birthday and reading his biography is not lawful. This is a newly-invented Bid'ah (innovation in religion). Claiming that the Prophet (peace be upon him) attends their gatherings is a lie. However, the Prophet (peace be upon him) is alive - the life of Barzakh (period between death and the Resurrection) in his grave, enjoying the delights of Jannah (Paradise). This life is not like his worldly life, for he has died and has been washed and enshrouded.

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Also, people have offered Funeral Prayer over him and he has been buried like other dead people. The Prophet (peace be upon him) will be the first to be resurrected from his grave on the Day of Resurrection. Allah (Exalted be He) addresses the Prophet (peace be upon him) saying (what means): ﴿Verily you (O Muhammad صلى الله عليه وسلم) will die, and verily they (too) will die.﴾ ﴿Then, on the Day of Resurrection, you will be disputing before your Lord.﴾ He (Glorified be He) also says: ﴿After that, surely, you will die.﴾ ﴿Then (again), surely, you will be resurrected on the Day of Resurrection.﴾

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The first question of Fatwa no. 6257

Q1: Is it an act of Sunnah to stand up while verses of glorification are recited at celebrations held to commemorate the Mawlid (the Prophet's birthday)?

A: Celebrating the Mawlid and holding ceremonies on this occasion is a newly-invented Bid'ah (innovation in religion) which was not ordained by the Prophet (peace be upon him), either in practice or in words. His Sahabah (Companions, may Allah be pleased with them) did not celebrate the Mawlid, although they valued him the most. It was authentically reported that the Prophet (peace be upon him) stated, ("Whoever does an action which is not in accordance with this matter of ours (Islam), will have it rejected.") In another narration, ("Whoever introduces anything into this matter of ours (Islam) that is not part of it, will have it rejected.")

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Certainly, all goodness lies in following the Prophet (peace be upon him) and the guidance of the Rightly-Guided Caliphs, and all evil lies in shunning their way.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 6378

Q: You requested of me to describe the kinds of Bid'ah (innovation in religion) that take place in Masjids (Mosques) when celebrating the Mawlid (the Prophet's birthday). They are many, may Allah grant us help! These newly-invented matters are like holding ceremonies, where voices are raised, without paying regard to worshippers offering Salah (Prayer) or Qur'an reciters. This is in addition to chanting a poem after performing Salah. Once the Imam utters Takbir (saying: "Allahu Akbar [Allah is the Greatest]"), the chanter says:

O Allah! Send peace and blessings upon my beloved Muhammad

The people then repeat together after him. The chanter then says: "O Allah! By the honor of Muhammad (peace be upon him), make our affairs easy." This poem is recited for almost seven minutes. If anyone of Ahl-ul-Sunnah (Adherents to Sunnah) asks them to abandon this Bid'ah, they accuse him of being a Wahhaby who denies asking Allah to send peace and blessings upon the Prophet (peace be upon him). Among these acts of Bid'ah is that people, after finishing Fajr (Dawn) Prayer, meet each other and invoke Allah one after another.

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This happens in a Masjid called Al-Quby, in Harat Medinah. They also bury whoever they venerate inside the Masjid, probably in the direction of the Qiblah (Ka'bah-direction faced for Prayer). In addition to many other Bid'ahs, may Allah guide us to whatever pleases him! Amen!

A: First: All that you have mentioned in your question are newly-invented practices introduced into Islam, which are not permissible to be done. It is authentically reported that the Prophet (peace be upon him) said: ﴾Anyone who introduces anything into this matter of ours (Islam) that is not part of it will have it rejected.﴿ **Second:** It is not permissible to bury the dead in Masjids for the Prophet (peace be upon him) warned saying: ﴾May Allah curse the Jews and the Christians; they have taken the graves of their prophets as places of worship.﴿ (Agreed upon its authenticity)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 6524

Q: Is it permissible to attend celebrations that involve Bid'ahs (innovations in religion) like celebrating the Mawlid (the Prophet's birthday), the night of Mi'raj (Ascension to Heaven), and the 15th night of Sha'ban, especially if the person believes that they are not permissible and intends to explain the truth for people?

A: First: Celebrating these days is not permissible. In fact, it is a condemned Bid'ah (innovation in religion).

Second: It is permissible to attend these celebrations only to object to them and explain the truth about them to other people and instruct them that celebrating such events are Bid'ahs, which are not permissible to be done, especially if the person has good rhetorical skills and is unlikely to be influenced by their views. As to attending these celebrations for watching, having fun, or out of curiosity, it is not permissible. It involves partaking in Munkar (that which is unacceptable or disapproved of by Islamic law) and increase of the numbers of people participating in such Bid'ahs, and thus propagates them.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The second question of Fatwa no. 6759

Q2: People here celebrate the Mawlid (the Prophet's birthday). Students beat tambourines and elders gather in Masjids (mosques) reciting Qur'an and reading the Sirah (the Prophet's biography). Is doing so sanctioned by religion? Some governments have officially announced the Mawlid as a paid holiday. Is this sanctioned by religion? Please tell me. The Prophet (peace be upon him) urged us to follow the Sunnah and warned us against committing Bid'ahs (innovations in religion). Some Muslims neither celebrate this occasion nor go to Masjids on this honorable day. Are they considered to be from Ahl Al-Sunnah (those adhering to the Sunnah)? Or, are they considered to be deniers of the Prophet's honor? What is the ruling on this issue?

A: Doing so is not from the religion of Islam, but it is a Bid'ah. Those who do so should be guided and advised that Masjids should be populated with Salah (prayer), studying religion, reciting the Qur'an and other acts prescribed by Shari'ah (Islamic law) for populating Masjids and filling them with life without specially dedicating any of them for commemorating the Mawlid (the Prophet's birthday).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first question of Fatwa no. 7360

Q 3: Is it Halal (lawful) or Haram (prohibited) to celebrate the Mawlid (the Prophet's birthday)?

A: Celebrating the birthday of the Prophet (peace be upon him), or of any other person, is a Bid`ah (innovation in religion). It is authentically reported that the Prophet (peace be upon him) stated: ﴾Anyone who introduces anything into this matter of ours (Islam) that is not part of it will have it rejected.﴿

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

(Part No. 3; Page No. 40)

Fatwa No. 9102

Q: We have a knowledgeable Shaykh who says in gatherings: "Remember all our dead", yet the Prophet's birthday (peace be upon him) is a Bid`ah (rejected innovation in religion). And the Messenger of Allah (peace be upon him) said: "Have good mention of your dead". Is this an authentic Hadith from the Prophet? What is the ruling on these gatherings?

A: First: What is mentioned is not the text of the Hadith. It was narrated by Abu Dawud, Al-Tirmidhy, Al-Hakim and Al-Bayhaqy on the authority of Ibn `Umar (may Allah be pleased with them both) that the Prophet (peace be upon him) said: (Make mention of the virtues of your dead, and refrain from (mentioning) their evils.) but this Hadith is not Sahih (authentic) because it includes `Imran Ibn Anas Al-Makky in its Sanad (chain of narrators), whose narration is classified by Al-Bukhari as Munkar (a weak narration that conflicts with an authentic Hadith). Al-`Aqily also said that Al-Makky's Hadith has no corroborating evidence. **Second:** Assuming that this Hadith is authentic, it neither refers to the birthday of the Prophet (peace be upon him) nor to celebrating or gathering on that day. Rather, the indication is to remember the goodness and virtue of him in addition to other Muslims at any time, everywhere and without specification, except for what has been stipulated by Shari`ah. This is a prescribed right of all Muslims in general, and for the Prophet (peace be upon him) in particular, when his name is pronounced in the Adhan (call to Prayer) and Iqamah (call to start the Prayer), Tashahhud (sitting to invoke Allah's peace upon the Prophet) in prayer, in Friday Khutbahs (sermons) and such like, provided that there should be no appointment of a specific day, night or gathering. Neither the Rightly Guided Caliphs nor any of the Sahabah (Prophet's Companions)

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(may Allah be pleased with them) did this, given that they were better in knowing and understanding the Shari`ah and its objectives, more keen to act accordingly and to fulfill the rights of the Messenger (peace be upon him) than us. The best guidance is their guidance. Therefore, celebrating birthdays is a Bid`ah in religion as it goes against the guidance of the Messenger of Allah (peace be upon him) and his Sahabah (may Allah be pleased upon them).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and companions!

Permanent Committee for Scholarly Research and Ifta'

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa No. 9126

Q: We are a group of people who memorize the Qur'an; we meet every year on the day of the Mawlid (the Prophet's birthday) in the shrine of a Waliy (a pious person), where an annual celebration is held, in which children are circumcised and people offer Sadaqah (voluntary charity) to students, whether in the form of money or supplies. After the people go away, the students collect the money, each according to their standard and generosity, and hold an auction to sell the items given to them as Sadaqah. For instance, one of them asks the others, "What have you put in this piece of cloth?" They reply, "We have put health, wealth, obedience of children, etc." Thus, this old piece of cloth is sold for many times its original price. This money is used to buy animals to be sacrificed in the shrine. The students stay in the shrine for a week, reciting the Qur'an many times every night,

and offering Salah inside the shrine, given that the shrine is inside the chamber, and the chamber is inside the graveyard. What is the ruling on such a deed? Is it a means to become closer to Allah or is it groundless in Shari`ah? Please advise, may Allah reward you!

A: First, Muhammad (peace be upon him) is our beloved Prophet; the most pre-eminent among the descendants of Adam; the last of prophets; the Messenger sent to all the people; and the first one to make Shafa`ah (intercession) on the Day of Judgment. However, celebrating his Mawlid is a Bid`ah (rejected innovation in religion), as neither he (peace be upon him) nor the Rightly-Guided Caliphs or the rest of his Sahabah (Companions) did it, although they were the people who knew his Shari`ah the most, the believers who loved him most, and they were keen on following and honoring him. If celebrating the Mawlid had been permissible, they would have done it. This was not authentically reported from him (peace be upon him) or from them; it is considered an innovated Bid'ah. It was authentically reported that he (peace be upon him) said, ﴾If a person innovates things in our affairs for which there is no valid reason, these are to be rejected.﴿ Narrated by Al-Bukhari and Muslim. Doing this in the shrine of a righteous person makes this Bid`ah even more rejected and exceeding the limits in honoring the righteous people, which is considered evident falsehood.

Second, circumcision for children is an act of Sunnah recommended by Fitrah (natural disposition); and Sadaqah itself extinguishes (the fire of) sin just as water extinguishes fire. Both are ordained and recommended by Shari`ah. However, doing this in an annual celebration at

the shrine of a righteous person and sacrificing animals there is a Bid`ah related to Shirk (associating others with Allah in worship) and Jahiliyyah (pre-Islamic time of ignorance), as it entails making the shrine a place of festivity and offering Qurbans (Oblations) for it, seeking blessing as it seems from the facts that circumcision is annually done there, money is given as Sadaqah, and animals are sacrificed there. It is reported from Thabit ibn Al-Dahhak (may Allah be pleased with him) that he said, ﴾A man made a vow to slaughter camels in Bawanah, so he asked the Prophet (peace be upon

him), who in return asked him, "Did that place contain any idols worshipped in the time of Jahiliyyah?" People said, "No." He asked, "Was any pre-Islamic festival observed there?" They said, "No." The Prophet (peace be upon him) said, "Fulfill your vow, for a vow to do an act of disobedience to Allah is the one that must not be fulfilled, nor that over which a human being has no control.) Narrated by Abu Dawud.

Third, what the students do, staying for a week by the shrine, reciting the Qur'an many times every night, is another Bid`ah. Reciting Qur'an for the dead by the graves is another rejected Bid`ah.

Fourth, their Salah inside the shrine in the chamber built in the graveyard is invalid, as it entails turning the graves into places of `Ibadah (worship), which the Messenger of Allah (peace be upon him) cursed. Thus, it is evident that the deeds you mentioned are a series of Bid`ahs which lead to Shirk and abominable acts. A person who sees such acts should renounce and change them

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with their hand; if they are not able to do this, they should change it orally; if they are not able to do this, they should renounce it with the heart; and that is the least that should be done. It is authentically reported that the Prophet (peace be upon him) said, ("Whoever, among you, sees something abominable should rectify it with the hand; if they are not able to do this, they should do it orally; and if they are not able to do this, they should renounce it with the heart; and that is the least that could be done.") Narrated by Ahmad , Muslim , Abu Dawud , Al-Nasa'y , Al-Tirmidhy and Ibn Majah.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Second question of Fatwa No. 9688

Q 2: Is it permissible to participate in celebrations of Al-Mi`raj (Ascension to Heaven)?

A: It is not permissible to celebrate or participate in the celebrations of the Mawlid (the Prophet's birth day) or the event of Mi`raj (Ascension to Heaven). This is an act of Bid`ah (rejected innovation in religion). It is authentically reported that the Prophet (peace be upon him) said: (Whoever introduces something into this affair of ours (Islam) that is not of it, it is to be rejected.)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 8760

Q: "To our honorable master, Muhammad (peace be upon him) we recite Surah Al-Fatihah." (Seven times)

"To the honorable source of succor of this time, his helpers, and all the Awliya' (pious people) of Allah (may Allah be pleased with them all), we recite Surah Al-Fatihah." (Seven times)

"O Allah! O One! O Only! O Wajid (One that gives existence to others)! O Generous! Send blessings and peace upon our master, Muhammad, and upon the family of our master Muhammad, in every glimpse of an eye and breath, in the number equal to his information, abundant graces, and assistance."

"O Allah! In as much as befits You, send peace and blessings upon our master, lord, intercessor, beloved, and delight of our eyes, Muhammad (peace be upon him) as much as befits him. O Allah! We ask You through his right to immerse us in the ocean of Al-Wahdah (a deviant Sufi concept of uniting with or joining with Allah), so we cannot see, hear, be, live, move, or be at peace, except through it, and bestow on us Your Perfect Forgiveness, O Allah! Your Perfect Bounty, O Allah! Your Perfect Knowledge, O Allah! Your Perfect Love, O Allah! and Your Perfect Satisfaction, O Allah! Send peace and blessings upon him, his family, and Sahabah (Companions) as much as is surrounded by Your Knowledge and as is enumerated in Your Book by Your Mercy. O Most Merciful! Praise be to Allah, the Lord of the Worlds." (One hundred times)

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O Allah! Bless what You have created, this country, O Allah, and this diligence, O Allah!" (Seven times)

O Allah! Through the right of Your Greatest Name, through the honor of our master Muhammad (peace be upon him) and through the blessing of the source of succor of this time, his helpers, and all others Awliya', O Allah! O Allah! O Allah! (may Allah be pleased with them all). (Three times)

Convey our call to the whole world and make it deeply effective. (Three times)

You are Omnipotent over all things and is Capable of answering. (Three times)

So flee to Allah (from His Torment to His Mercy - Islamic Monotheism)! (Seven times)

And say: "Truth (i.e. Islâmic Monotheism or this Qur'ân or Jihâd against polytheists) has come and Bâtil (falsehood, i.e. Satan or polytheism) has vanished. Surely Bâtil is ever bound to vanish." (Three times)

Al-Fatihah

Those were the Wahidiyyah prayers that are used to enlighten and purify hearts and to gain a better knowledge of Allah (may He Glorified and Exalted) and His Messenger (peace be upon him).

The manner of performing the Wahidiyyah prayers:

First:

Make a sincere intention to perform it for the Sake of Allah (Exalted be He) and none other. When performing them do so with the greatest care and effort as if you are actually in the Presence of Allah (Glorified and Exalted be He) and His Messenger (peace be upon him), and observe both outward and inward etiquette, reverence, honoring, glorification, and pure deep love.

Second:

When performing these Wahidiyyah prayers for the first time, say them the number of times indicated above or more during a sitting every day and night, during your free time in the morning, evening, or other times, for 40 days. The period may be shortened to 7 days if the number of times mentioned is multiplied by ten; so 7 times becomes 70 times, a 100 times becomes 1,000 times, and 3 times becomes 30 times. If a session is missed, this should be made up for. After the 7 or 40 days are over, this should be observed on a regular daily basis in your spare time and it is better if it can be said more than the number of times mentioned above, as they are the minimum. The number you perform should be within your ability. Those who perform this in their spare time on a regular daily basis may decrease or increase the total number of times of some or all the supplications. Beginners and others are encouraged to perform them in congregation as this is better. Women who are menstruating or in their postpartum period should not recite Al-Fatihah or the other Qur'anic Ayahs (verses), while performing this; the intention will suffice.

Third:

If someone cannot perfect or recite all these prayers,

they should recite as much as they can, repeating them in order to reach the total number of times, and to achieve the approximate time of about 30 minutes or until the other people in the congregation finish, if they are being performed in congregation. Otherwise you may content yourself with repeating: "O my Master! O Messenger of Allah!" for the abovementioned period of time. Anyone who cannot perfect this or is not able to even recite a part of this, may use the time with the greatest care and effort to repeat the phrases or spend this time as if they are actually in the Presence of Allah (Glorified and Exalted be He) and His Messenger (peace be upon him), observing both outward and inward etiquette, reverence, honoring, glorification, and pure deep love. Important note: Those who perform the Wahidiyyah prayer are strongly recommended to exert serious attention and their best efforts and energy to train their hearts to be, in all circumstances, times, and places, perpetually for Allah and by Allah, for His Messenger and by His Messenger, and for the source of succor and by the source of succor, giving each their due right and giving priority according to importance then benefit. This means that you should never be heedless of them. What is meant by the phrase "for Allah," is that you should intend that all outward and inward actions are in

accordance with the Shari`ah (Islamic law), i.e. pleasing to Allah and His Messenger (peace be upon him), whether they are Wajib (obligatory), Sunnah (commendable), or Mubah (permissible), and that `Ibadah (worship) should be performed with the intention that it is performed for Allah (Exalted be He) and no other, not even for yourself. Allah (Exalted be He) said: ﴾And I (Allâh) created not the jinn and mankind except that they should worship Me (Alone).﴿ He also said, ﴾And they were commanded not, but that they should worship Allâh, and worship none but Him Alone (abstaining from ascribing partners to Him)﴿

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In the same regard, the Prophet (peace be upon him) said, ﴾Actions are but by intentions.﴿ The Shari`ah obligates performing deeds for the Sake of Allah (Exalted be He). What is meant by "by Allah" is that outward and inward actions should be witnessed as being done due to the Might and Power of Allah, i.e. according to: "There is neither might nor power except with Allah!" Allah (Exalted be He) said, ﴾"While Allâh has created you and what you make!"﴿ Allah also said, ﴾And you cannot will unless (it be) that Allâh wills - the Lord of the 'Alamîn (mankind, jinn and all that exists).﴿ The truth witnesses that all deeds are by Allah, therefore, if anyone claims that they have the power to perform their own deeds, they will have committed Shirk (associating others with Allah in His Divinity or worship) associating themselves with Allah, the Self-Subsisting. The phrase "for the Messenger" means having an intention equal to the one mentioned related to "for Allah," which means that the Messenger (peace be upon him) is to be followed. In other words, the intention behind deeds should always be in accordance with the Shari`ah, sins should not be performed with the intention to perform `Ibadah for Allah (Exalted be He) and his Messenger (peace be upon him). Allah (Exalted be He) said, ﴾We sent no Messenger, but to be obeyed by Allâh's Leave.﴿ The phrase "by the Messenger" means witnessing that actions are intended to please Allah (Exalted be He) and His Messenger (peace be upon him) and that apparent and hidden bounties of this world or the Afterlife come from the teachings and intercession of the Prophet (peace be upon him). Allah (Exalted be He) said, ﴾and you were on the brink of a pit of Fire, and He saved you from it.﴿ And He is the origin of all that exists and all links between a Servant, their Lord, and the one sent as a mercy for mankind. Allah (Exalted be He) said, ﴾And We have sent you (O Muhammad صلى الله عليه وسلم): not but as a mercy for the 'Alamîn (mankind, jinn and all that exists).﴿

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The phrase "for Allah and by Allah, for His Messenger and by His Messenger" is the prerequisite of the Shahadah (Testimony of Faith), i.e. "I bear witness that there is no deity but Allah, and Muhammad is the Messenger of Allah." The phrase "giving each their due right" means fulfilling the rights that are between us and Allah (Glorified and Exalted be He), His Messenger (peace be upon him), and all other people and creatures, whether they are Wajib, Sunnah, or Mubah. "Giving priority according to importance then benefit" means that the priority of fulfilling rights that cannot be given on an equal basis is to be given to the one that is most important. However, if the rights are equally important, the one that is most beneficial is to be given the priority; with the most important benefit being according to Allah (Glorified and Exalted be He) and His Messenger (peace be upon him) and for all people and creatures, regardless of whether it is a religious, worldly, or Afterlife benefit.

A: What are called the Wahidiyyah prayers along with things that have been mentioned include lies, a great deal of Bid`ah (innovations in religion), Shirk, and exceeding proper limits in regard to the Messenger (peace be upon him). From among the lies is the claim in the last line that the Prophet (peace be upon him) is the origin of all that exists. Although the Prophet (peace be upon him) was the best of all creatures and the best of all prophets (peace be upon them), he was not the origin of all that exists nor was the creation created for him. He was born to two parents, like any other human being, except for `Eisa ibn Mariam (Jesus the son of Mary) who had no father. Allah created all creatures to worship Him Alone. Allah (Exalted be He) said, ﴾And I (Allâh) created not the jinn and mankind except that they should worship Me (Alone).﴿ From among the Bid`ah is reciting Surah Al-Fatihah seven times for the Prophet (peace be upon him),

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seven times for the "source of succor of this time," and seven times for the Awliya' of Allah, as this was not authentically reported from the Prophet (peace be upon him). He said, ﴾Anyone who introduces something in this matter of ours (the religion) that is not from it, it will be rejected.﴿ (Related by Al-Bukhari and Muslim) There is also Shirk, as they recite it for the one they call the "source of succor of this time" and his helpers. Another act of Bid`ah is invoking Allah's Blessings upon the Prophet (peace be upon him) with every glimpse of the eye and breath and in a number equal to his information, abundant graces, and assistance and stipulating that it should be said 100 times. Another abominable Bid`ah is what is written on p.7. They say: "O Allah! We ask you through his right to immerse us in the depths of Wahdah (Sufi belief that Allah is the only Existent in reality, all else is transitory) so we cannot see, hear, find anything, feel, move, or live except through it." This is the saying of Wahdat-ul-Wujud, They perform Tawassul (supplicating to Allah in the name of the Prophet) to immerse them in the depths of it, so they disappear from being, and cannot see, hear, or feel, except this Wahdah. This is clear Kufr (disbelief) and deviance. Acts of Bid`ah that lead to Shirk are included in their calling upon the Messenger of Allah (peace be upon him) to notice and save them and asking him to look at them in such a manner as to lead them to Allah (Exalted be He) and to take their hand. Through these words and poetry that contain Shirk, they try to draw close to Allah to end their suffering and separation and relieve their difficulties and distresses. How impossible it would be to obtain

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grapes from thistles or extract honey from a colocynth! It is abominable Bid`ah to encourage those who perform the Wahidiyyah prayers for the first time to say them for a specific number of times for 40 days, which can be shortened to 7 days if they multiply the number of times they perform it. And then, after the 7 or 40 days that they should say it on a regular daily basis in the morning and the evening, and that they have to make up for any times that they miss, and other matters that they stipulate, which were not permitted by Allah and they are thereby imitating the Shari`ah of Allah (may You be Glorified, O our Lord!) This is great calumny and every sane, mature person can see how Satan has obscured matters to them, which has led them to commit Shirk. It is also clear that the evil of their deeds has been embellished for them, so they have adopted them as acts of `Ibadah to draw close to Allah and through this they gain strength after weakness, unity after being separated, and glory after being humiliated. Satan has totally overpowered them and encouraged them to invite others to perform the Shirk and falsehood that they perform, hoping to reach the truth through falsehood and guidance and through a misguided path. How impossible! Glory be to You (O Allah)! This is awful fabrication!

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Third question from Fatwa No. 1774

Q 3: Is it permissible to distribute the food offered in fulfillment of a vow made for Awliya' (pious people) and righteous people? And is it permissible to make this a celebration, and is it permissible to raise flags during such celebrations?

A: First: Making a vow is an act of worship as Allah praises whoever fulfills it, and He (Exalted be He) promises its doer with good reward. Allah (Exalted be He) says: ﴾They (are those who) fulfil (their) vows﴿ He says also: ﴾And whatever you spend for spendings (e.g., in Sadaqah - charity for Allâh's Cause) or whatever vow you make, be sure Allâh knows it all.﴿ It is reported also on the authority of `Aisha (may Allah be pleased with her) that the Prophet (peace be upon him) said: ﴾Whoever vows that he will be obedient to Allah, should remain obedient to Him; and whoever makes a vow that he will disobey Allah, should not disobey Him.﴿ Since making a vow to do acts of obedience is a kind of worship, it should be directed sincerely to Allah Alone. Therefore, directing it to anyone other than Him whether to a prophet, Waliy, Jinn, idol, or any other creature is an act of Shirk (associating others in worship with Allah). Accordingly, the meat of the animals sacrificed as a vow for anyone other than Allah is regarded as prohibited carrion in terms of eating and distributing it to people even if the Name of Allah is mentioned during the slaughtering, because mentioning the Name of Allah has nothing to do with making it lawful. It should be thrown away or fed to animals. If the food vowed for Awlyia' and the righteous people is other than the meat of the slaughtered animals, such as bread, dates, chickpeas, sweets, and other things, it is permissible to eat it.

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However, it should not be distributed to people because that would entail propagating innovation and cooperating in spreading it, taking part in the manifestation of Shirk and approving it. But it is the same as the ruling of property where the owners have forsaken it and left it to whoever wants to take it, so whoever takes any of it, there is no sin on him. **Second:** It is not permissible to celebrate the day of the death of prophets and the righteous people, or commemorate them with raising flags, putting lamps, candles on their graves, building domes, Masjids (mosques) on them, or clothing them, and the like. All these are acts of Bid'ah (rejected innovation in religion) and a means leading to Shirk. The Prophet (peace be upon him) never did that concerning his preceding prophets and the righteous people who lived before him, and neither did the Sahabah (may Allah be pleased with them) with the grave of the Prophet himself (peace be upon him). The Muslim Imams of the first and best three centuries never illegally commemorated the memory of any of the Awliya', the righteous, the kings, or rulers. All goodness is to be found in following the guidance of the Prophet (peace be upon him), and that of the Rightly-Guided Caliphs, and whoever followed their path. And as such, all evil is in following the innovator and believing in what they introduced in religion. Allah (Exalted be He) says: ﴾Indeed in the Messenger of Allâh (Muhammad صلى الله عليه وسلم) you have a good example to follow for him who hopes for (the Meeting with) Allâh and the Last Day, and remembers Allâh much.﴿ It is authentically reported that the Messenger of Allah (peace be upon him) said: ﴾May Allah curse the Jews and the Christians, for they have taken the graves of their Prophets as places of

worship.》

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Related by Al-Bukhari and Muslim. It is also authentically narrated that he (peace be upon him) said: 《Beware of those who preceded you and used to take the graves of their prophets and righteous men as places of worship, you must not take graves as mosques; I forbid you to do that.》 Moreover, it is reported that the Prophet prohibited plastering graves, sitting or building upon them, and that he (peace be upon him) said: 《The best speech is that embodied in the Book of Allah, and the best guidance is the guidance given by Muhammad. The most evil affairs are their innovations; and every innovation is an error.》 Related by Muslim in his Sahih (authentic) Book of Hadith. Furthermore, on the authority of Al-`Irbad ibn Sariyah (may Allah be pleased with him) that he said: 《The Prophet (peace be upon him) delivered a very eloquent Khutbah on account of which eyes shed tears and hearts were full of tears. We said: O Messenger of Allah, this is as if it were a parting advice. So advise us. He (peace be upon him) said: I admonish you to fear Allah, to listen and obey even if an Abyssinian slave is appointed as your leader. Because whosoever among you shall live after me, will see much discord. So hold fast to my Sunnah and the examples of the Rightly-Guided Caliphs who will come after me. Adhere to them and hold fast to them. Beware of new things (in religion) because every Bid`ah is a misguidance.》 Related by Abu Dawud and Al-Tirmidhy who graded it as Hasan and Sahih Hadith.

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Bid`ahs Related to Certain Nights and Days

(Part No. 3; Page No. 58)

Second question of Fatwa No. 167

Q 2: What is the ruling on celebrating Laylat-ul-Qadr (the Night of Decree), the twenty-seventh night of Ramadan?

A: The best guidance is the guidance of Muhammad (peace be upon him) and the worst practice is the introduction of new practices in Islam. The practice of the Prophet (peace be upon him) during Ramadan was to offer many acts of worship like Salah (Prayer), recitation of the Qur'an, Sadaqah (voluntary charity), and to perform other good deeds. Over the first twenty nights of Ramadan, the Prophet (peace be upon him) might sleep or offer Optional Night Prayer. But when the last ten nights of Ramadan began, he (peace be upon him) would awaken his family, tie his lower garment (i.e., avoid sleeping with his wives), and devote himself entirely to worship at night. Also the Prophet (peace be upon him) encouraged believers to offer Optional Night Prayer in Ramadan and on Laylat-ul-Qadr. He (peace be upon him) says: (Whoever observes the Prayer at night during Ramadan, out of faith and seeking reward from Allah, his previous sins will be forgiven.) (And whoever performs Salah (prayer) on Laylat Al-Qadr (the Night of Decree) during Ramadan out of faith and seeking reward from Allah, his previous sins will be forgiven.) Narrated by Al-Bukhari and Muslim.

The Prophet (peace be upon him) explains that Laylat-ul-Qadr is in the last ten nights of Ramadan, and specifically on one of the odd numbered nights. He (peace be upon him) said: (Search for it (Laylat-ul-Qadr) in the odd nights of the last ten nights of Ramadan.) Narrated by Ahmad in the Musnad and Al-Tirmidhy. The Hadith reads: (Seek the night of Al-Qadr in the last nine, seven, five, three nights, or in the last night of Ramadan.) After narrating this Hadith, Al-Tirmidhy said, "It is a Hasan Sahih Hadith. In addition, the Prophet (peace be upon him) taught `Aisha (may Allah be pleased with her)

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the invocation she should say on Laylat-ul-Qadr (the Night of Decree). Ahmad narrated in the Musnad on the authority of `Aisha (may Allah be pleased with her) : (O Prophet of Allah, what should I say on the Night of Decree? The Messenger said: Say: "Allahumma Innaka `Afowun Tuhibbu Al-`Afwa Fa`fu `Ani i.e. (O Allah, You are Most Forgiving, and You love forgiveness; so forgive me.") This Hadith is also narrated by Al-Nasa'iy, Ibn Majah, and Al-Tirmidhy. After narrating it, Al-Tirmidhy said, it is a Hasan Sahih Hadith. This is the practice of the Messenger (peace be upon him) in Ramadan and in Laylat-ul-Qadr. As to the celebration of the twenty-seventh night of Ramadan as Laylat-ul-

Qadr, it is against the the guidance of Allah's Messenger (peace be upon him), for he did not celebrate Laylat-ul-Qadr. Hence celebrating it is considered as Bid`ah.

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The second question of Fatwa no. 9761

Q 2: What is the ruling on celebrating the twenty-seventh night of Ramadan in particular?

A: Celebrating the twenty-seventh night of Ramadan in particular is a Bid`ah. It is authentically reported that the Prophet (peace be upon him) said: ﴾Anyone who introduces anything into this matter of ours (Islam) that is not part of it will have it rejected.﴿ (Related by Al-Bukhari and Muslim)

The manner legislated by Islam is to spend this night in `Ibadah (worship), give Sadaqah (voluntary charity) and the like, as done during the rest of the last ten nights of Ramadan.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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Sixth question from Fatwa No. 4990

Q 6: Is it permissible to prepare food and meat during Laylat-ul-Qadr (the Night of Decree) and the Night of Mi`raj (Ascension to Heaven) to be sent to the Masjid (Mosque) so that the Imam could make Du`a' (supplication) upon it hoping that the reward may reach the dead as is the custom?

A: It is not permissible to specify a certain event such as Laylat-ul-Qadr and the Night of Mi`raj for preparing the food to be sent to the Masjid so that the Imam could make Du`a' upon it hoping that the reward may reach the dead. This is an act of Bid`ah (rejected innovation in religion) that should be abandoned. Muslims should not specify a certain occasion or time to offer a sacrifice except in `Eid-ul-Adha (the Festival of the Sacrifice) and Hady (sacrificial animal offered by pilgrims). The best for Muslims is to follow the guidance of the Prophet (peace be upon him).

May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

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The second question of Fatwa no. 884

Q 2: Some scholars say that many Hadiths were narrated about the merit of spending the night of mid-Sha'ban in Salah (Prayer) and its day in Sawm (Fasting). Are these Hadiths Sahih (authentic) or not? If there are Sahih Hadiths, please explain them to us in detail. If not, please advise, may Allah reward you!

A: Many Sahih Hadiths were narrated about the merit of Sawm in Sha'ban, but without making mention of a specific day. For example, there is a Hadith in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) which states that 'Aishah (may Allah be pleased with her) said: (I did not see the Messenger of Allah (peace be upon him) completing the fast of a month, but that of Ramadan. I did not see him fasting more in any other month than in Sha'ban. He used to fast the whole month of Sha'ban except for few days.) In the Hadith narrated by Usamah ibn Zayd, he said to the Prophet (peace be upon him): ("I have not seen you fast in a month as much as you fast in Sha'ban." He (peace be upon him) said, "This is a month between Rajab and Ramadan which people overlook. It is a month in which deeds are raised to the Lord of the Worlds, and I love that my deeds be raised while I am fasting.") (Narrated by Imam Ahmad and Al-Nasa'y)

There is no Sahih Hadith which states that the Prophet (peace be upon him) used to observe Sawm on a certain day, or days in Sha'ban. There are only some Da'if (weak) Hadiths about spending the night of mid-Sha'ban in Salah and the day in Sawm, including the one narrated by Ibn Majah in his Sunan (Hadith compilations classified by jurisprudential themes) in which the Prophet (peace be upon him) said: (When it is the night of mid-Sha'ban, you should spend its night in Salah and its day in Sawm, for Allah (may He be Exalted) descends on it at sunset to the nearest heaven and says,

'Is there anyone who seeks forgiveness that I may forgive them? Is there anyone who asks for sustenance that I may provide for them? Is there any afflicted person that I may relieve them?' and so on and on, until the break of dawn.) Ibn Hibban ranked some Hadiths narrated in regard to the merit of spending the night of mid-Sha'ban in Salah as Sahih, including the one reported in his Sahih, from 'Aishah who said: (I missed the Messenger of Allah (peace be upon him) during one night, so I went out to search for him, and I found him in Al-Baqi'. He (peace be upon him) said (to her), 'Did you fear being wronged by Allah and His Messenger?' She said, 'O Messenger of Allah! I thought that you had gone to one of your wives.' He (peace be upon him) said, 'Verily, Allah (may He be Glorified and Exalted) descends on the night of mid-Sha'ban to the nearest heaven, and He forgives a number of people which exceeds the number of the sheep owned by Kalb (a tribe known for their sheep).') Al-Bukhari and others ranked this Hadith as Da'if (weak); most scholars say that the Hadiths narrated about the merit of the night of the middle of Sha'ban and Sawm on its day are Da'if. Ibn Hibban is known among the scholars of Hadith for not being strict in ranking Hadiths as Sahih.

Overall, according to the expert scholars who verify Hadith, there is no Hadith ranked as Sahih among those narrated about the merits of spending the night of the middle of Sha'ban in Salah and the day in Sawm. Thus, they negated the merits of spending the night in Salah and the day in Sawm,

and considered this a Bid'ah (innovation in religion). But a group of worshippers glorified this night, relying on the Da'if Hadiths narrated about it, and people followed them as they thought highly of them. Some of them, out of excessive glorification paid to the night of mid-Sha'ban, even reached to the extent of saying that it is the blessed night on which the Qur'an was sent down, and every matter of ordainment is decreed.

They considered it the Tafsir (explanation/exegesis of the meanings) of Allah's Statement: ﴾We sent it (this Qur'ân) down on a blessed night. Verily, We are ever warning [mankind that Our Torment will reach those who disbelieve in Our Oneness of Lordship and in Our Oneness of worship].﴿ ﴾Therein (that night) is decreed every matter of ordainments.﴿ This is blatant error, and a distortion of the meaning of the Qur'an. What is meant by the blessed night in the Ayah is Laylat-ul-Qadr (the Night of Decree), as Allah states: ﴾Verily, We have sent it (this Qur'ân) down in the night of Al-Qadr (Decree)﴿ which is in Ramadan, based on the Hadiths reported in this regard, and because Allah says: ﴾The month of Ramadan in which was revealed the Qur'ân, a guidance for mankind and clear proofs for the guidance and the criterion (between right and wrong).﴿

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	Ibrahim ibn Muhammad Al Al-Shaykh

The first, second and fifth questions of Fatwa no. 2222

Q 1: In some Masjids (mosques), people gather on the eve of the 15th of Sha'ban to recite Surah Ya-Sin three times and read books about the Mawlid (the Prophet's birth).

A: This is a Bid'ah (innovation in religion). It was authentically reported that the Messenger of Allah (peace be upon him) said: (Anyone who introduces anything into this matter of ours (our religion) that is not part of it will have it rejected.) He (peace be upon him) said in another Hadith:

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(Beware of newly-introduced matters (in religion), for every newly-introduced matter is a Bid'ah (innovation in religion) and every Bid'ah is a Dalalah (deviation from the right).)

All acts of 'Ibadah (worship) are based on commands, prohibitions and pursuance of the example of the Prophet (peace be upon him). This act was not commanded to be done or actually done by the Prophet (peace be upon him). It was also not done by the Rightly-Guided Caliphs, the Sahabah (Companions of the Prophet) or the Tabi'un (Followers, the generation after the Companions of the Prophet).

According to another narration, the Prophet (peace be upon him) said: (Anyone who does an action which is not in accordance with this matter of ours (our religion) will have it rejected.) This act was not done in accordance with the religion of the Prophet (peace be upon him). Therefore, it should be rejected as it is included within what is rejected by Allah and His Messenger (peace be upon him). Allah (Exalted be He) says: (Or have they partners (with Allâh - false gods) who have instituted for them a religion which Allâh has not ordained?) This is one of the acts invented by ignorant people without guidance from Allah. Shaykh Abdul 'Aziz ibn 'Abdullah ibn Baz wrote a treatise concerning the ruling on celebrating the night before the fifteenth of Sha'ban and the Night of Isra' (Night Journey) and Mi'raj (Ascension to Heaven).

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Q 2: They also gather in Masjids (mosques) on the eve of the 17th of Ramadan and on Mawlid (the Prophet's birth day) to recite Surah Ya-Sin. Is this permissible?

A: The answer to this question is the same as that to the first one. Based on the evidence mentioned above, these practices are prohibited.

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Q 5: Is it permissible for the Imam to perform Du`a' (supplication to Allah) after performing the prescribed prayer while all the people are still present?

A: Acts of worship are Tawqifiy (bound by a religious text and not amenable to personal opinion). Therefore, it is not legally permitted to say that this act of worship is permissible with regard to its origin, number, manner or place without legal evidence for saying so. We do not know any Sunnah of the Prophet (peace be upon him) where he did this, either from his sayings, doings or what gains his consent. All blessings are in following his guidance. The guidance of the Prophet (peace be upon him) is established with authentic proofs that denote what he (peace be upon him) did after Taslim (salutation of peace ending the Prayer). The successors, the Companions of the Prophet and those who followed them in righteousness followed his example in this regard. Whoever innovates other than the guidance of the Messenger of Allah (peace be upon him), his acts will be rejected. The Prophet (peace be upon him) said:

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("He who did any act for which there is no sanction from our behalf, that is to be rejected.") The Imam who makes Du`a' (supplication to Allah) after Taslim and the followers pronounce Ta'min (saying: "Amin") after his Du`a' should be asked to bring evidence that proves his deeds. Otherwise, his acts will be rejected.

Therefore, we will give an outline about the guidance of the Prophet (peace be upon him) after Taslim. When the Prophet (peace be upon him) pronounced Taslim, he used to ask Allah for forgiveness three times and say: ("O Allah, You are the Grantor of security, and security comes from You. You are Blessing, O You Who have majesty and nobility)!") Al-Awza'y was asked about the manner of the Prophet's asking for forgiveness. He answered: "He said: 'I seek the forgiveness of Allah. I seek the forgiveness of Allah.'" This is the narration of Muslim, Al-Tirmidhy and Al-Nasa'iy. But Al-Nasa'iy said that the Prophet (peace be upon him) used to say upon finishing his prayer, and then mentioned the Hadith. In the narration reported by Abu Dawud: ("After finishing his prayer, the Messenger of Allah (peace be upon him) used to ask Allah for forgiveness three times and say: O Allah! You are Peace.") In the narration reported by Abu Dawud and Al-Nasa'iy on the authority of `Aisha (may Allah be pleased with her) the Prophet (peace be upon him) said: ("When the Messenger of Allah (peace be upon him) pronounced salutation, he used to say: O Allah: You are peace, and peace comes from You, blessed are You, Possessor of Glory and Honour.") Al-Bukhari and Muslim reported on the authority of Warrad the scriber of the servant of Al-Mughirah ibn Shu`bah that he said that Al-Mughirah ibn Shu`bah dictated to me a letter to Mu`awiyah that (When the Messenger of Allah (peace be upon him) finished the prayer and pronounced salutation he uttered (this supplication): There is none worthy of worship (in truth) but Allah. He is alone, Who has no partner. To Him belongs the sovereignty and to Him praise is due and He is Potent over everything. O Allah! no one can withhold what You gives, or give what You withholdes, and the riches cannot avail a wealthy person with You.)

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Muslim reported in his Sahih on the authority of `Abdullah ibn Al-Zubayr (may Allah be pleased with them both) that the Prophet (peace be upon him) said: ﴾He used to say at the end of every prayer after pronouncing salutation (these words): There is none worthy of worship (in truth) but Allah. He is alone. There is no partner with Him. Sovereignty belongs to Him and He is Potent over everything. There is no might or power except with Allah. There is none worthy of worship (in truth) but Allah and we do not worship but Him alone. To Him belong all bounties, to Him belongs all Grace, and to Him is worthy praise accorded. There is none worthy of worship (in truth) but Allah, to Whom we are sincere in devotion, even though the unbelievers should disapprove it. He added: The Prophet (peace be upon him) used to say so after pronouncing salutation at the end of every prayer.﴿ In another narration reported also by Muslim that the Prophet (peace be upon him) said: ﴾"He who recites after every prayer: Subhan-Allah (Allah is free from imperfection) thirty-three times; Al-hamdu lillah (praise be to Allah) thirty-three times; Allahu Akbar (Allah is Greatest) thirty-three times; and completes a hundred with: La ilaha illallahu, wahdahu la sharika lahu, lahul-mulku wa lahul-hamdu, wa Huwa `ala kulli shai'in Qadir (there is no true god except Allah. He is One and He has no partner with Him. His is the sovereignty and His is the praise, and He is Omnipotent), will have all his sins pardoned even if they may be as the foam on the surface of the sea."﴿ He who wants to know more supplications should read supplications in the comprehensive books like Jami` Al-'Ousoul, Majm` Al-Zawa'd, Al-Matalib Al-`Aliyah Bi Zawa'd Al-Masanid Al-Thamaniyah and others.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of Fatwa no. 7929

Q 1: My question is about the 15th night of Sha`ban. Does the following Ayah (Qur'anic verse) in Surah Al-Dukhan, saying:** (Therein (that night) is decreed every matter of ordainments) **refer to the 15th night of Sha`ban or Laylat-ul-Qadr (the Night of Decree), the 27th night of Ramadan? Is it Mustahab (desirable) during this night to offer `Ibadah (worship), engage in Dhikr (remembrance of Allah), Qiyam-ul-Layl (optional Prayer at night), recite Qur'an and fast the 14th of Sha`ban?

A: First, the authentic explanation reported about the night mentioned in the Ayah is that it is Laylat-ul-Qadr, not the 15th night of Sha`ban. **Second,** it is not Mustahab to offer special `Ibadah on the 15th night of Sha`ban. Rather, it is as ordinary as any other night, and offering special `Ibadah on it is a Bid`ah (innovation in religion).

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Fatwa no. 9760

Q: My father, when he was alive, instructed me to give in Sadaqah (voluntary charity) as much as I can on the eve of the 15th of Sha'ban every year. I carried out his will up until now, but some people reproach me for this act. Is this Sadaqah given on the eve of 15th of Sha'ban permissible according to my father's will or not? Please enlighten us, may Allah reward you!

A: Specifying this Sadaqah for the 15th of Sha'ban every year is an impermissible act of Bid'ah (innovation in religion), even if this is the will of your father. You have to fulfill this Sadaqah, but without restricting it to 15th of Sha'ban; rather, you may give this Sadaqah annually during any month and it is preferably Ramadan.

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Second question of Fatwa No. 10803

Q: On the 10th of Muharram, some people prepare a lot of food for their families and Khatibs (preachers) constantly clarify the religious and worldly virtues of this day.

(Part No. 3; Page No. 78)

What is the ruling on this? Some people also say that from experience, preparing a lot of food on this day leads to blessing in their money.

A: What is valid is to fast the 10th of Muharram, together with the 9th or 11th. If a Khatib (preacher) or a tutor encourages people to do this and clarifies the virtue of it (the day), this is definitely good. Whereas preparing food for one's family on this day with the intention of being a stipulation of Shari`ah, is Bid`ah (rejected innovation in religion). All the Hadiths mentioned with regard to the virtue of preparing food for one's family on this day are not authentic.

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The first question of Fatwa no. 7465

Q 1: What is the ruling on sacrificing an animal at a specific date and time every year? Many people believe that slaughtering on the 27th of Rajab, 6th of Safar, 15th of Shawwal and 10th of Muharram draw them close to Allah and is an act of 'Ibadah (worship). Are these acts valid? Are they acts of Sunnah or Bid'ah (innovation in religion) that contradicts Islam and its doer will not be rewarded for them?

A: All acts of 'Ibadah that draw a Muslim close to Allah are Tawqifiy (bound by a religious text and not amenable to personal opinion).

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There is no textual proof from the Qur'an or the authentic Sunnah that dictate a particular sacrifice on the mentioned days of these months. The Sahabah (Companions of the Prophet - may Allah be pleased with them) did not do so either and therefore, this is Bid'ah. It is authentically reported that the Prophet (peace be upon him) said: (Anyone who introduces anything into this matter of ours (Islam) that is not part of it will have it rejected.) (Related by Al-Bukhari and Muslim)

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Bid'ahs introduced in 'Eids

(Part No. 3; Page No. 82)

The first question of Fatwa no. 5738

Q 1: Is it permissible to celebrate religious 'Eids (festivals) such as the Mawlid (the Prophet's birthday) and the 15th night of Sha'ban etc., according to the occasion?

A: (a) It is not permissible to celebrate innovated 'Eids.

(b) The Sunnah approves only two 'Eids in Islam, i.e. 'Eid-ul-Adha (the Festival of the Sacrifice) and 'Eid-ul-Fitr (the Festival of Breaking the Fast). During these two days, it is permissible for Muslims to rejoice and show happiness, and do the rituals that Allah (Glorified be He) has ordained during them such as Salat-ul-'Eid (the Festival Prayer) and the like. But it is unlawful to practice any Haram (prohibited) matters.

(c) It is not permissible to celebrate the birth of the Prophet (peace be upon him) or that of any other person, because the Messenger of Allah (peace be upon him) did not celebrate his birthday nor did he enjoin Muslims to do so. Likewise, the Sahabah (Companions of the Prophet, may Allah be pleased with them) did not celebrate the birth of the Prophet (peace be upon him) and neither did the Salaf (righteous predecessors) in the three best generations. Indeed, all goodness lies in following their way.

(d) Celebrating the 15th night of Sha'ban is a Bid'ah (innovation in religion) and so is the celebration of the twenty-seventh night of Rajab which some people

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call the Night of Isra' (Night Journey) and Mi'raj (Ascension to Heaven) as mentioned in part (c). Allah is the One sought for help.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 2008

Q: Some of our Muslim brethren hold birthday parties for themselves and their children, what is the ruling on such festivals?

A: The basic principle regarding acts of `Ibadah (worship) is that they are Tawqifiy (bound by a religious text and not amenable to personal opinion), and as such, no one is allowed to worship Allah in a way other than which He ordained, because the Prophet (peace be upon him) said in the Sahih (authentic) Hadith: (Anyone who introduces anything into this matter of ours (Islam) that is not part of it will have it rejected.) He (peace be upon him) also said: (Anyone who does an action which is not in accordance with this matter of ours (Islam) will have it rejected.) Birthday parties are an act of Bid`ah (innovation in religion) that should not be done for any person, regardless of their rank or role in life. The most honorable of all creation and the best of all Messengers (peace be upon them), i.e. Muhammad ibn `Abdullah (peace be upon him) was never reported to have held a festival for the day he was born, or even instructed his Ummah (nation based on one creed) to celebrate it. Similarly, the best of this Ummah after its Prophet (peace be upon him) are the Rightly-Guided Caliphs and the Sahabah (Companions of the Prophet), but none of them is reported to have made a festival for the Prophet's birthday, or for any of them (may Allah be pleased with them), and all goodness is to be found in following their path

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and patterning oneself after the teachings of the Prophet (peace be upon him). Moreover, such Bid`ah pave the way to imitate Jews, Christians and other Kafirs (non-Muslims) in terms of their newly invented festivals. Allah is the One sought for help!

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The second question of Fatwa no. 5289

Q 2: My son is now living with his mother who celebrates his birthday every year. This involves having a party that includes food and lighting a number of candles equal to the age of my son; every candle representing a year of his life. The child has to blow all these candles and then the party starts. What is the ruling on this?

A: It is not permissible to have a birthday party for anyone, as it constitutes a Bid`ah (innovation in religion). It is authentically reported that the Messenger (peace be upon him) said: ﴾Anyone who introduces anything into this matter of ours (Islam) that is not part of it will have it rejected.﴿ This is also done in imitation of the Kafirs, and the Prophet (peace be upon him) said: ﴾Anyone who imitates a people is one of them.﴿

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family and Companions.

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Fatwa No. 11104

Q: Here in South Africa, when a boy or girl reaches twenty one years of age, people celebrate, recite Qur'an and cook various dishes of food. They also gather and give the twenty-one- year old boy or girl a key. Are these acts permissible in Islam? What is the ruling on such acts in Islam?

A: What you have mentioned of celebrating and reciting Qur'an upon reaching twenty-one or twenty-two years old has no basis in Shari`ah, rather, it is a Bid`ah (rejected innovation in religion) and imitation of the Christians (in your country). It is authentically reported on the authority of `Aishah (may Allah be pleased with her) that the Prophet (peace be upon him) said: ﴾If anybody introduces a practice which is not authenticated by me, it is to be rejected.﴿ [Related by Muslim and Ahmad in Al-Musnad. It was also related by Abu Dawud on the authority of Ibn `Umar (may Allah be pleased with both of them both) that the Prophet (peace be upon him) said: ﴾Whoever copies a group of people, will be one of them (i.e. will have the same punishment that they will have)﴿ .

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The fifth question of Fatwa no. 7912

Q 5: On which day do Muslims celebrate Mother's Day and

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is it true that it was a special day for Fatimah Al-Zahra', the Prophet's daughter (may Allah be pleased with her)?

A: It is not permissible to celebrate what is called "Mother's Day" or any other innovated celebration, because the Prophet (peace be upon him) said: (Anyone who does an action which is not in accordance with this matter of ours (Islam) will have it rejected.) The Prophet (peace be upon him) did not celebrate Mother's Day, and neither did any of his Sahabah (may Allah be pleased with them) nor the Salaf (righteous predecessors). It is a Bid`ah (innovation in religion) performed in imitation of the Kafirs (disbelievers).

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa No. 9403

Q: I am an Imam in one of the Masjids (mosques) in Jeddah. I delivered a Khutbah (serrmon) concerning the mission of the Messenger of Allah (peace be upon him) and I mentioned that celebrating the Mawlid (the Prophet's birthday) is a Bid`ah (rejected innovation in religion). The following week, the Khutbah was about the Masjids (mosques). I talked about maintaining Masjids and carpeting them. I based my argument and viewpoint upon the Qur'an and the Sunnah of the Messenger of Allah. After finishing the prayer, one of the worshippers came and said to me: "Shaykh, you said last week that celebrating the Mawlid of the Prophet (peace be upon him) is a Bid`ah. Can I ask you a question?"

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I said: "Yes, you can. I will answer your question to the best of my knowledge." He said: "What is the legal ruling on celebrating the Mawlid of the Prophet (peace be upon him), children' birthdays, Mother's Day, the week of the tree, the week of the traffic, the national day of the kingdom and the week of the Masjids? Are all these festivals Bid`ahs? Why do you oppose celebrating the Mawlid of the Prophet (peace be upon him) though he is the best out of all the creatures and he is the worthiest of glorification and veneration, and at the same time permit other celebrations? Moreover, you, Saudis, encourage these festivals."

I pointed out to him that what is meant by the week of Masjids is to urge Muslims to maintain and take care of them. He said to me: "Look at the streets, you will find Ayahs of the Qur'an written on paper and clothes torn by wind thrown in streets and in unclean places. Is that permissible, especially in the week of Masjids?" He gave me a piece of cloth and said: "Look Shaykh at this piece of cloth wherein is the saying of Allah: ﴾The Mosques of Allâh shall be maintained only by those who believe in Allâh and the Last Day﴿ This piece of cloth is thrown in the garden and upon which rubbish is thrown. To Allah we belong and unto Him is our return." These are the words of this person. I took this piece of cloth and washed it, and then I burnt it.

He added: "Shaykh, I do not want anything, but to make you; Khatibs (preachers)

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and those whose words reach people talk. But you Saudi Khatibs do not talk. If the government says that this is unlawful, you will say that it is unlawful, and if it says that this is lawful, you will say that it is lawful. You are the first one to tell me that this is good and doing so encourages Muslims to do good. I will not accept your saying except with a legal Fatwa from senior scholars. You should not forget, Shaykh, that he who is silent with regard to spreading the truth is similar to a mute devil."

Therefore, I would like to have a detailed legal Fatwa with regard to the festivals mentioned above along with mentioning the proof for every subject. May Allah protect you!

A: Firstly: `Eid (festival) means in Arabic what Ya'ud (comes again) of gatherings on a habitual manner. It may come again in a year, a month, or a week. Therefore, the word 'Eid means a day that comes again as `Eid-ul-Fitr (the Festival of Breaking the Fast) or Friday, the gathering on that day and what is done of acts or worship and habits on that day.

Secondly: Anything that is meant to worship Allah, seek to be closer to Him to get reward through doing so or any thing meant to be similar to disbelievers and the like is a Bid'ah that is included in the saying of the Prophet (peace be upon him): ("He who innovates things in our affairs for which there is no valid (reason) (commits sin) and these are to be rejected.") This Hadith was reported by Al-Bukhari and Muslim. Celebrating the Prophet's Mawlid, Mother's Day, and National Day fall into this category.

The first one includes an act of worship that was not legislated by Allah. Moreover, it contains similarity to Christians and other disbelievers. The second and the third are prohibited as it is imitating disbelievers. Whatever is in the interest of the Ummah (nation) and arranging its affairs as the week of the trafic, arranging the times of studying, holding meetings with employees to arrange work and the like are not acts of worship, they are of the innovated habits that are not included in the saying of the Prophet (peace be upon him): ("He who innovates things in our affairs for which there is no valid (reason) (commits sin) and these are to be rejected.") Then, there will be no blame in doing so.

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Forms of Bid`ah

Fatwa No. 1208

Q: I heard a pilgrim saying that when any pigeon of Madinah is about to die, it flies to Makkah and soars above the Ka`bah as a farewell to it, then it dies after flying a few miles away. Is this true or not? Appreciate your guidance.

A: There is nothing special about the pigeons of Madinah or that of Makkah. They are not different from any other pigeons, except in the fact that it is impermissible to hunt or disturb them when one is in Ihram (ritual state for Hajj and `Umrah) so long as a person is within the Haram (sanctuary) of Makkah or that of Madinah. If one goes outside the limits of the Haram, then it is permissible to hunt them for those who are not in a state of Ihram. This is based on the general meaning of the saying of Allah (Exalted be He): ﴾O you who believe! Kill not the game while you are in a state of Ihrâm [for Hajj or 'Umrah (pilgrimage)]﴿ and the general meaning of the saying of the Prophet (peace be upon him) said: ﴾Allah has made Makkah a sanctuary and fighting in it has not been made lawful for anybody before me or after me, except for one hour of one day [i.e., on the day of the Conquest of Makkah]. Its thorns shall not be cut, its trees shall not be chopped down, and its games shall not be disturbed...﴿ Related by Al-Bukhari. He (peace be upon him) further said: ﴾Ibrahim made Makkah a sanctuary and I have made

Madinah a sanctuary, the area between its two tracts of black stones. Its trees should not be cut down and its game should not be hunted.﴿ Related by Muslim.

So, whoever claims that the pigeons of Madinah fly to Makkah when the time of their death approaches and fly over the Ka`bah is an ignorant person who claims a groundless and baseless thing. No one knows when any creature will die except Allah (Exalted be He) Who says: ﴾and no person knows in what land he will die.﴿ Bidding farewell to the Ka`bah is only done by doing Tawaf-ul-Wada` (circumambulation around the Ka`bah on leaving Makkah) when a person has performed Hajj or `Umrah. The claim that pigeons know when they will die and that they bid the Ka`bah farewell by flying over it is a false claim, which no one would dare say but an ignorant person who fabricates lies against Allah and His slaves. And Allah is the One Whose help is sought.

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Second question of Fatwa No. 7753

Q 2: What is the ruling on taking off shoes upon greeting anyone, for some scholars see that this is permissible citing Allah's saying in Surah Ta-Ha: ﴾So take off your shoes﴿ **Is this true?**

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A: It is not permissible to take off shoes upon greeting as far as texts of the Qur'an and Sunnah are concerned. Moreover, the ruling of taking off shoes in the law revealed to Musa (Moses, peace be upon him) was abrogated by the Shari`ah (Islamic law) revealed to Muhammad (peace be upon him), as all Muslims are allowed to offer Salah (prayer) in shoes.

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The second question of Fatwa No. 9418

Q 2: Is it permissible to offer Salah (Prayer) behind an Imam who makes amulets for others? Also, in times of drought, he tells people to buy a ram or a cow and slaughter it for the children to eat to make the rain fall. Is it permissible to offer Salah behind an Imam who makes vows and slaughters animals for the sake of other than Allah (Exalted be He)?

A: Firstly: It is permissible to offer Salah behind an Imam who makes amulets containing Ayahs from the Qur'an and lawful supplications. However, they should not write them, because it is not permissible to wear those; if the amulets contain matters of Shirk (associating others in worship with Allah) it is not permissible to pray behind someone who writes this. It is obligatory for someone who is knowledgeable to clarify to them that this is Shirk. Vowing and slaughtering for the sake of other than Allah is also Shirk, as Allah

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(Glorified be He) says: ﴾And whatever you spend for spendings (e.g., in Sadaqah - charity for Allâh's Cause) or whatever vow you make, be sure Allâh knows it all﴿ and﴾ Say (O Muhammad صلى الله عليه وسلم): "Verily, my Salât (prayer), my sacrifice, my living, and my dying are for Allâh, the Lord of the 'Alamîn (mankind, jinn and all that exists).﴿ ﴾He has no partner.﴿ The Prophet (peace be upon him) said, ﴾"Allah cursed anyone who slaughtered (a sacrificial animal) for other than Him."﴿ And vowing is included in these Words of Allah: ﴾my sacrifice﴿ .

Secondly: It has not been confirmed that the Prophet (peace be upon him) told anyone to buy a ram or a cow and then to slaughter it for children to eat during times of drought to make the rain fall. It is permissible to perform Salat-ul-Istisqa' (Prayer for rain) and Du`a' (supplications), to seek Allah's Forgiveness, and to give Sadaqah (voluntary charity) to the poor. Therefore, these are acts of Bid`ah (rejected innovations in religion) that have no basis in the Shari`ah (Islamic law). It has been authentically reported that the Prophet (peace be upon him) said, ﴾"Anyone who introduces something in this matter of ours (the religion) that is not from it, it will be rejected."﴿

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First question of Fatwa No. 9554

Q 1: In Egypt, there is a spring in Sinai said to be the same spring at which Allah enjoined prophet Ayyub to

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strike the ground with his foot when he was afflicted with disease then Allah (Exalted be He) cured him. A woman in our neighborhood was afflicted with disease and wanted to go to the spring to strike the ground with her foot just as Ayyub, Allah's prophet, (peace be upon him) did. Is it permissible for her to wash with the water of this spring to be cured? Or would it be Shirk (associating others in worship with Allah) and Isti`anah (Seeking help) from things other than Allah?

A: This story is not true. The place where Ayyub washed his body is unknown. So it is not permissible for her to go to the spring known as Ayyub's spring.

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The second question of Fatwa No. 5802

Q 2: A sheikh told me that one of the sheikhs who had passed appeared to his father and to another man in a vision, and told his father to build a shrine for him. So he did, and his dead body was found intact and unaltered. It is known that these shrines are frequented by the people, and this might lead them to Shirk (associating others with Allah in worship) as stated by Ibn Taymiyyah. People circumambulate these shrines and supplicate to Allah through them. Some Sufis told me that if a shaykh dies without performing a Karamah (an extraordinary event performed by a pious person), he appears to one of the leaders in a vision and orders him to build a shrine for him. This is impermissible in Shari`ah according to the opinion of

the Salaf (righteous predecessors). Is the one that appears in the vision the sheikh or Satan? Can we believe in this and carry out this order?

A: This is not a vision, but a dream, and dreams are induced by Satan, as they contradict Shari`ah. Building structures and domes over graves is one of the major sins and a means leading to Shirk. It was authentically reported from Abu Al-Hayyaj that he said, "`Aly said to me: (May I send you on the same mission that Allah's Messenger (peace be upon him) sent me on? Erase every image, and level every raised grave.") Narrated by Muslim. We should carry out what was authentically reported from the Prophet (peace be upon him). It is Haram (prohibited) to act upon such a dream.

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The seventh question of Fatwa No. 6639

Q 7: Some people leave their trusts and possessions by the graves of pious people, thinking that the dead will guard them and that they will not be stolen, rifled, or taken.

A: Believing that the dead can guard what is put

by their graves is open Kufr (disbelief) and also involves Shirk (associating others in the Lordship of Allah) that merits, for those who die while still doing this, eternity in the Fire. It is, therefore, not permissible to leave trusts or other possessions by graves for them to be guarded or blessed.

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The fourth question of Fatwa no. 3596

Q 4: What is the ruling on banquets held annually in the honor of Awliya' (pious people)? In our country, there are banquets for which people pay a lot of money, and naive people believe that this is obligatory upon them.

A: It is not permissible to make banquets in the name of Awliya', because this is a Bid`ah (innovation in religion). It is authentically reported that the Messenger of Allah (peace be upon him) said: ﴾Anyone who does an action which is not in accordance with this matter of ours (Islam) will have it rejected.﴿ Similarly, it is not permissible for Muslims to attend such banquets as it is a kind of cooperation in sin and transgression. Allah (Glorified and Exalted be He) forbade that, saying: ﴾But do not help one another in sin and transgression.﴿

The same can be said when the aim of such banquets is to draw closer to Awliya' for healing the sick or gaining their Shafa`ah (intercession) on the Day of Resurrection, or seeking their support

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for the living who offer such banquets. These are acts of major Shirk (associating others with Allah in His Divinity or worship that takes the Muslim out of Islam) because they amount to worshipping them.

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The first question of Fatwa No. 8821

Q 1: If someone loses something and says: (Verily, (Allâh) is Able to bring him back (to life)!) **200 times, will what was lost be returned or not?**

A: This is not confirmed in the Book of Allah or the Sahih (authentic) Sunnah of the Prophet (peace be upon him) and it is not an ordinary reason for lost items to be returned; instead it is using the Qur'an for something other than what was revealed for. Doing this involves limiting the recitation to a certain number of times, which is a Tawqifiy (bound by a religious text and not amenable to personal opinion) matter that cannot be determined by the mind. Therefore, this is Bid`ah (a rejected innovation in religion). It is authentically reported that the Prophet (peace be upon him) said, ("Anyone who introduces something in this matter of ours (the religion) that is not from it, it will be rejected.") Related by Al-Bukhari and Muslim.

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The fifth question of Fatwa No. 6542

Q 5: What is the degree of authenticity of the people's saying: " `Aly, may Allah honor his face" ?

A: There is no basis (i.e. from the Book or Sunnah) for specifying this saying to `Aly (may Allah be pleased with him). Rather, it is of the excessive reverence of Shiites for him.

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The fourth question of Fatwa No. 9123

Q 4: The Egyptians claim that the head of Al-Husayn is buried in Egypt, and the Iraqis have a Masjid (mosque) that they call Al-Mashhad Al-Husayny. I do not know how true that is. Where is the grave of Al-Husayn, according to the preponderant opinion?

A: Al-Husayn (may Allah be pleased with him) was killed in Iraq in Muharram, 61 A.H. and his body was buried in Iraq. As for the claim that his head was taken to Egypt and buried there, we do not know of any basis for this, but it was denied by some of the scholars. There is no harm if you do not know the answer to this question; what is prescribed for you and for other Muslims is to be pleased with him and with all the

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Sahabah (Companions of the Prophet, may Allah be pleased with them).

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The second question of Fatwa No. 9478

Q 2: I was told that in Algeria, there are people known for their holding graves in veneration. They adopt false beliefs with regard to graves like performing Tawaf (circumambulation) around them three times in their cars thinking this will avert any harm from the passengers. Also, a man among them recites an invocation on the stone placed under the dead person's head saying, 'You so-and-so when asked the following questions...' - then, he mentions the questions and adds, 'If asked these questions, answer them in the following manner and do not lose answer lest you should be one of the losers. If you answer, I guarantee Paradise for you and you will be rightly guided etc.

What is the ruling on these deeds? Is it permissible to pray behind them or deal with them when necessary?

A: Their deeds which you have mentioned are Bid`ahs (rejected innovations in religion)

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and their circumambulating the grave is an abominable act and Shirk (associating others in worship with Allah).

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The first and second questions of Fatwa No. 5845

Q 1: I am a Muslim, as are my parents and grandparents. I believe in Islam in my heart, Iman (Faith), and deeds, and behave in accordance with the teachings of Islam, except that which I have no knowledge of. I have two Muslim friends; one of them follows the Al-`Uluwiyyah Tariqah (Sufi order), which is named after Shaykh Ibn `Ulwah Al-Mustaghny. He established a number of Sufi Zawiya (lodges) that are all called Masjid Al-Zuhd. I have other friends following the Hamdawah Tariqah, and they play with fire and practice magic. Other friends of mine follow the `Issawah Tariqah and they tame snakes, practice magic, and sell amulets to protect the people from snakes and from being harmed by the Jinn (creatures created from fire), etc. Another of my brothers is a fighter in the National Liberation Front and another has joined the Muslim Scouts. Which of these Tariqahs is the most correct? Will the followers of these paths be rewarded or called to account due to their practices, and what is the evidence for that? Please guide me to the truth, as I cannot decide which path is correct and which is wrong, maybe because I am not well-versed in Fiqh (Islamic jurisprudence). Is there any good in these superstitions; if they are really superstitions?

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A: The sound path is the path of Islam, which was revealed in the Qur'an and clarified by the Messenger of Allah, Muhammad (peace be upon him). This way necessitates belief in Allah, His Angels, Books, Messengers, the Last Day, and the Divine Decree, whether good or bad, sweet or bitter. It also entails a declaration of the Shahadah (Testimony of Faith), testifying to Tawhid (the Oneness of Allah) and to the Message of Allah's Messenger (peace be upon him) to all the people, establishing Salah (Prayer), paying Zakah (obligatory charity), Sawm (Fasting) in Ramadan, and performing Hajj to the Ka`bah (in Makkah). Islam requires enjoining what is good and forbidding what is evil, striving to support Islam, being patient on experiencing hardship while protecting and spreading it, adhering to the Muslim community, loving and hating for the Sake of Allah, and other teachings revealed through the Qur'an and the Sunnah.

Anyone who follows the path of Islam will have adopted the correct path, and anyone who agrees with some of the teachings of Islam and disagrees with others will have done good for being in accord with these teachings and have done evil for opposing them.

As for practicing magic, and writing and wearing amulets, none of these are permissible.

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Q 2: What is the ruling in a funeral on carrying a bier and reciting the Al-Burdah poem, written by Al-Busiry, and eating food prepared by the bereaved family?

A: Reciting the Al-Burdah poem or anything else, whether it is from the Qur'an or Nashid (Islamic songs), during a funeral procession is Bid`ah (a rejected innovation in religion). This is forbidden, due to the narration in which the Prophet (peace be upon him) said:

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("Anyone who introduces something in this matter of ours (the religion) that is not from it, it will be rejected.") In another narration: ("Anyone who does something that we have not ordered it will be rejected.")

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Bid`ah of a man called the servant of the Prophet's room and others like him

(Part No. 3; Page No. 106)

Fatwa No. 999

Q: The questioner said that they had received a paper which said that Shaykh Ahmad, the servant of the Prophet's room, saw the Prophet (peace be upon him) in a dream. He said that he told him about the increase of corruption in the world and that every Friday, 160,000 people from the Ummah (Muslim nation) die, who are following something other than Islam. He also told him about some of the signs of the Hour, which is near, and asked him to give this advice to the people. He said that those who believed this message and made an effort to spread it would be granted many favors, and threatened those who denied, hid, or did not tell people what he saw in his Ru'ya (vision).

A: It is possible for a Muslim to see the Prophet (peace be upon him) in a dream in the form and shape that Allah created him. This would be a true Ru'ya, because Satan cannot imitate him, according to what the Prophet (peace be upon him) said, ("Anyone who sees me in a dream has in fact seen me, as Satan cannot appear in my form.") (Related by Imam Ahmad and Al-Bukhari from Anas). However, some people have lied and falsely claimed that they have seen the Prophet (peace be upon him) in the form that Allah created him, but from what we have been told, they saw someone else in their dreams whose description was different from that of

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the Prophet (peace be upon him). Satan had made them believe it was the Prophet (peace be upon him), but it was not, so the Ru'ya was false.

The Ru'ya that has been attributed to Shaykh Ahmad, the servant of the Prophet's room, unless it is falsely attributed to him, and this is what it appears to be, that an unknown person is calling himself Shaykh Ahmad and claiming to have seen this Ru'ya. Shaykh Ahmad, the servant of the Prophet's room, died a long time ago. According to his family and those closest to him, when they were asked about this, they denied the attribution of this Ru'ya to him, and they are the people who knew him best. If the Ru'ya is proven to be attributed to him, it is either a lie that he told about the Prophet (peace be upon him) or it was a confused dream and a deceptive trick played by Satan, not a true dream. The evidence that indicates that this is a lie, fabrication, or trick, is that it includes some aspects that contradict with reality and the Shari`ah (Islamic law) brought by the Messenger of Allah (peace be upon him).

As for its contradiction with reality, this has been claimed and distributed many times, years after the man's death, even though his family and those close to him denied it when they were asked about it.

As for its contradiction with the Islamic Shari`ah, this includes the following matters:

Firstly: It gives information about a specific number of people from the Ummah who die,

who are following other than Islam, between one Friday and the next, this is one of the matters of the Ghayb (Unseen) that no human being knows. This is only known to Allah and those of His Messengers to whom He sent the Wahy (Revelation) during their lifetimes. The Wahy ended on the death of the Prophet (peace be upon him), as Allah (Exalted be He) says: ﴿Say: "None in the heavens and the earth knows the Ghaib (Unseen) except Allâh"﴾ He also says: ﴿"(He Alone is) the All-Knower of the Ghaib (Unseen), and He reveals to none His Ghaib (Unseen)."﴾ ﴿Except to a Messenger (from mankind) whom He has chosen (He informs him of unseen as much as He likes), and then He makes a band of watching guards (angels) to march before him and behind him.﴾ He also says: ﴿Muhammad (صلى الله عليه وسلم) is not the father of any of your men, but he is the Messenger of Allâh and the last (end) of the Prophets.﴾

Secondly: It reports that the Prophet (peace be upon him) said, "I am so ashamed of the hateful deeds performed by the people, that I cannot face my Lord or the angels." This is a despicable false statement, because the Prophet (peace be upon him) does not know the condition of his Ummah after his death; in fact he even did not know about it during his lifetime, unless he saw it, it was told to him by someone else, or it was revealed to him by Allah. Ibn `Abbas (may Allah be pleased with them both) reported that the Prophet (peace be upon him) gave a Khutbah (sermon) in which he said, ﴿"You will be resurrected barefoot, naked, and uncircumcised." Then he recited: ﴿As We began the first creation, We shall repeat it. (It is) a promise binding upon Us. Truly, We shall do it.﴾ Then he said, "Some people from my Ummah will be brought to the left, so I will say, 'O Lord! These are my people.' It will be said to me,

'You do not know what they brought about after you.' So I will say what the righteous man said: ﴿And I was a witness over them while I dwelt amongst them, but when You took me up, You were the Watcher over them; and You are a Witness to all things. (This is a great admonition and warning to the Christians of the whole world).﴾ It will be said to me, 'They became apostates until their ends from the time you left them.'"﴾ Related by Al-Bukhari. Even if he did know the condition of his Ummah after his death, he would not be harmed, ashamed, or affected by their many sins. It is authentically reported in the Hadith of Shafa`ah (intercession) that when matters intensify the people who are standing on the Day of Judgment, whether they are Muslims or Kafirs (disbelievers), will ask the prophets to intercede for them one after the other. They will all excuse themselves from interceding with Allah for them, until they come to Prophet Muhammad (peace be upon him). They will ask him to intercede for them with Allah, and he will agree to do so, and they will not be denied this due to their numerous sins or their Kufr (disbelief). He will not be ashamed of this, in fact he will go and perform Sujud (prostration) below the Throne, praise his Lord, and laud Him for His Praiseworthy Actions, until Allah will tell him to raise his head and intercede for the people. After this will be the Reckoning and the Rewards. Nothing will prevent him from meeting his Lord or facing the angels, and he is not shamed at all.

Thirdly: It tells of a great reward that will come from this message for those who distribute it from one place to another or to different countries, and specifies what the reward for

these efforts will be is specifying matters of the Ghayb, which are only known to Allah. The Wahy came to an end on the death of the Seal of the Prophets (peace be upon him), therefore claiming knowledge of this is false. However, it is claimed by this Shaykh Ahmad in his false advice that, "Anyone who writes this and sends it from one country to another and from one place to another, will have a palace built for them in Jannah (Paradise)." He also said, "If a poor person writes it, they will be made rich by Allah; if an indebted person writes it, their debt will be discharged by Allah; and if a sinner writes it, they will be forgiven by Allah, along with their parents." This is all lies, as is the strong threat of what will happen to those who do not write it and send it to others, as it specifies that they will be denied the Shafa`ah of the Prophet (peace be upon him), and their faces will be darkened in this world and in the Hereafter. He even said, "Those who do not write it and spread it among the people will be deprived of my Shafa`ah on the Day of Resurrection," and, "Those Servants of Allah who do not write it, will have their faces darkened in this world and in the Hereafter." This is also a lie and knowledge of the Ghayb, which is only known by Allah. Saying this after Wahy has ended is foretelling the Ghayb and a lie, as is these words: "Anyone who believes in this will be saved from the punishment of the Fire and anyone who denies it is a Kafir." This is also falsehood, as belying a Ru'ya seen by anyone other than a prophet is not considered to be Kufr, according to the Ijma' (consensus) of the Muslims.

Fourthly: It mentions specific things that he threatened people with to encourage them to copy this advice,

and spread it amongst the people. He wants people to do the work and believe what is in it, hoping for the reward that he specifies. The message also includes a prohibition against neglecting to forward it and a warning that those who withhold it will be afflicted by the great threats they were warned of, such as the deprivation of the Shafa`ah and darkening of their faces.

Fifthly: There is no proportionality between these deeds and their consequences, and that is proof of the fabrication and lies, in addition to the other matters. It is obligatory for Muslims to beware of this alleged advice and they should try hard to eliminate it.

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`Abdullah ibn Mani`	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	Ibrahim ibn Muhammad Al Al-Shaykh

Fatwa No. 3919

Q: We always receive anonymous letters urging us to pay Sadaqah (voluntary charity) as the end of the world is imminent. I wonder: Is the payment of Sadaqah the only thing that protects us from the punishment in the Hereafter; or can it delay the Resurrection Day? Recently, we have received an unsealed letter written in French, from the Republic of Senegal with no sign indicating its issuing authority. In this letter it is written that the Imam of Al-Madinah Al-Munawwarah, Shaykh Ahmad, saw

the Messenger of Allah (peace be upon him) in a dream after reciting the Noble Qur'an on Friday morning in Al-Masjid Al-Nabawy (the Prophet's Mosque). He claims that the Prophet (peace be upon him) told him that six thousand people had died that week and none of them entered Jannah (Paradise). This is because the rich do not pay Zakah or Sadaqah to those who deserve it; women do not obey their husbands and children are not dutiful to their parents; Muslims do not mention Allah often nor do they perform Hajj. The Prophet also, allegedly, added that the hour has approached, gates of forgiveness are closed, and the world has come to an end; therefore it is strongly recommended that we regularly fast on Mondays for one month and recite the Qur'an for it will eventually disappear. The sign of its disappearance is the appearance of a star different from the other stars and that the sun will stay in the middle of the sky. The letter further recommends whoever reads it to pass the message on to others. As a reward, Allah will provide them from sources they can never imagine. If the person is in debt, Allah will make it easy for him to repay it and on the Day of Judgment he will be in Jannah (Paradise) with the Prophet (peace be upon him). It also promises whoever passes this message on with peace of mind and fearlessness from death, if they are truthful. The letter also stresses that Jannah cannot be attained without effort, labor and obedience to Allah and His Messenger (peace be upon him). It warns whoever does not pass on this message against a life of poverty and indebtedness, and their dying as hypocrites and being close to the people of the Hellfire.We believe that entering Jannah and our worldly provision are due to Allah's (Exalted be He) Bounty and Mercy. We believe that He may punish us in this worldly life and the Hereafter by His Justice. It is not due to our beauty, wealth or children that Allah provides for us and shows us mercy. It is rather through our fear of Allah that induces obedience to Him and urges us to recite

the Qur'an. Comprehending the meanings of the Qur'an is what makes us hope for His Mercy in this worldly life and the Hereafter. Allah says, ﴾O you who believe! Endure and be more patient (than your enemy), and guard your territory by stationing army units permanently at the places from where the enemy can attack you, and fear Allâh, so that you may be successful.﴿ He also says: ﴾This day, I have perfected your religion for you, completed My Favour upon you, and have chosen for you Islâm as your religion.﴿

Materials of this nature could divert willing non-Muslims from embracing Islam, not to mention our inappropriate attitudes towards them which contradict Islamic humane teachings. At present, some Muslim countries lack the application of the true spirit of Islam, which non-Islamic countries unknowingly apply.

A: There is no Imam in Al-Madinah Al-Munawarah called Shaykh Ahmad. It is a principality and there is a government that runs all its administrative affairs. The current Imam of Al-Masjid Al-Nabawy is Shaykh `Abdul-`Aziz ibn Salih. We do not know any Imam of Al-Masjid Al-Nabawy called Shaykh Ahmad. The report stated in this letter is fake. Shaykh `Abdul-`Aziz ibn `Abdullah ibn Baz wrote an article discrediting it.

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(Part No. 3; Page No. 120)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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(Part No. 3; Page No. 121)

Fatwa No. 5730

Q: I received a message from a unanimous person on my Saudi mobile phone number in Al-Madinah Al-Munawarah. You will find it attached with my letter. As you see, this message includes four Ayahs of the Qur'an, the Book that falsehood cannot come to it from before it or behind it, and this has been mentioned in the introduction. The sender clarifies various, great and fantastical benefits that will be achieved for whoever prints and distributes the message within four days. He has quoted examples of welfare achieved by the people who have printed the message and other examples of distresses inflicted on others who have neglected it.

I know that we should maintain the Noble Qur'an and act according to it anyhow, but what worries me is the method by which the sender has sent this message, illustrating the tremendous welfare that will be earned for whoever distributes the message, and the great evil that will befall whoever neglects it. I know that good and evil are in the Hand of Allah (i.e. by His Will), and that nothing shall ever happen to us except what Allah has ordained for us. I also remember something happened several years ago when people distributed a similar message claiming it was from Shaykh Ahmad, one of the guards of the Masjid (Mosque) of the Messenger of Allah (peace be upon him). At the time, Your Eminence explained the truth in newspapers and clarified the ruling on this issue. This is why I am sending this letter to Your Eminence, hoping that you will inform me of the ruling. May Allah reward you

the best of rewards on behalf of Islam and Muslims!

A: Identifying the immediate or deferred reward or punishment of writing or reciting Ayahs of the Qur'an is of the matters in which knowledge is entitled to Allah Alone, as it is among the secrets of the unseen that Allah has taken unto Himself. Therefore, it is impermissible for any one to talk about this except by Allah's ordinance and revelation (in this regard) to His Messenger (peace be upon him). Furthermore, nothing in the Book of Allah or the Sunnah of His Messenger (peace be upon him) concerning the Ayahs stated in the question encourages the writing or distribution of them, not even by identifying the worldly or the hereafter reward of protection, wealth, easing affairs or relieving distresses for whoever sends or distributes them. There is no mention to any threats of punishment of death, poverty, infliction with harm or disease and the like for whoever refrains from writing the Ayahs. Accordingly, whoever stipulates a reward for writing or distributing them within a specific time, will be guessing the unseen and saying about Allah what they do not know. Considering Allah's (Glorified be He) forbiddance to this by saying: ﴿And follow not (O man i.e., say not, or do not or witness not) that of which you have no knowledge. Verily! The hearing, and the sight, and the heart, of each of those one will be questioned (by Allâh).﴾ and ﴿Say (O Muhammad صلى الله عليه وسلم): "(But) the things that my Lord has indeed forbidden are Al-Fawâhish (great evil sins and every kind of unlawful sexual intercourse) whether committed openly or secretly, sins (of all kinds), unrighteous oppression, joining partners (in worship) with Allâh for which He has given no authority, and saying things about Allâh of which you have no knowledge."﴾ So you should know that calling to such leaflet

and identifying the reward or punishment for it, is an abominable act. Whoever does this deserves Allah's Punishment (may He be Exalted and Glorified), as well as the punishment of rulers to prevent innovating what Allah has not permitted in religion and restraining whoever intends to do the same.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The return of the soul in the Worldly life

(Part No. 3; Page No. 126)

Fatwa No. 4495

Q: I would like to tell Your Eminence that I have read the book entitled Al-Qawl Al-Jaly fi Hukm Al-Tawassul bel-Naby wa Al-Waly by Al-Salafi Muhammad ibn Ahmad ibn Muhammad ibn `Abdul-Salam Khadir. This book was corrected, and some comments were added to it by Shaykh Isma`il Al-Ansary, and it was printed by the press of Presidency of the Departments of Scholarly Research, Ifta', Da`wah and Guidance in the Kingdom of Saudi Arabia. On the twelfth page I found the following narration: What is reported by Ibn Abu Al-Dunia with his Sanad on the authority of Thabit on the authority of Anas who said: We visited a man from Al-Ansar, and he was sick and unable to move, so we did not leave till he died, we covered his body with some of his clothes. He then said: I unveiled his face, and we did not leave until we ate with him. Kindly, what is your opinion regarding this? Is it possible to return the soul by seeking the help of one of the `Awliya'? I hope you explain this issue in the light of texts of the Qur'an and Sunnah, may Allah (Glorified and Exalted be He) guide and bless you and us with good, and make the Hereafter better for you than this Worldly life!

A: Firstly: This story is utterly baseless, for which we know not any evidence. Supposing its validity, it could be said that the act of death that happened was not real as far as these people

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are concerned, and that his soul was not really captured, such as in the case of those suffering heart failure. In this case the soul of the patient is not captured, rather he enters a state of stillness followed by movement of the body once more, and here people think that his soul returned to him contrary to the reality that it was not really captured.

Secondly: Returning a person's soul to his body after it has been captured is only possible by the Power of Allah (Glorified and Exalted be He), but proving it took place needs evidence.

Thirdly: The Qur'an contains some evidence indicating the return of souls to some creatures, for a particular wisdom known to Allah (Exalted be He). Allah (Exalted be He) says concerning the murdered person from the Children of Israel which reads: ﴿And (remember) when you killed a man and fell into dispute among yourselves as to the crime. But Allâh brought forth that which you were hiding.﴾ ﴿So We said: "Strike him (the dead man) with a piece of it (the cow)." Thus Allâh brings the dead to life﴾ Similarly, concerning the returning of the soul of `Uzair and his donkey after one

hundred years of their death. He (Exalted be He) said: ﴾Or like the one who passed by a town while it had tumbled over its roofs. He said: "Oh! How will Allâh ever bring it to life after its death?" So Allâh caused him to die for a hundred years, then raised him up (again). He said: "How long did you remain (dead)?" He (the man) said: "(Perhaps) I remained (dead) a day or part of a day". He said: "Nay, you have remained (dead) for a hundred years, look at your food and your drink, they show no change; and look at your donkey! And thus We have made of you a sign for the people. Look at the bones, how We bring them together and clothe them with flesh". When this was clearly shown to him, he said, "I know (now) that Allâh is Able to do all things."﴿ Also His returning of the souls of

the birds in His saying: ﴾And (remember) when Ibrâhîm (Abraham) said, "My Lord! Show me how You give life to the dead." He (Allâh) said: "Do you not believe?" He [Ibrâhîm (Abraham)] said: "Yes (I believe), but to be stronger in Faith." He said: "Take four birds, then cause them to incline towards you (then slaughter them, cut them into pieces), and then put a portion of them on every hill, and call them, they will come to you in haste. And know that Allâh is All-Mighty, All-Wise."﴿

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Trials (Fitnah)

(Part No. 3; Page No. 130)

Fatwa No. 8856

Q: What is the meaning of Mudillat Al-Fitan (deluding trials), and what is the meaning of the statement 'this Fitnah is from Allah to His servant'?

A: First, Mudillat Al-Fitan signify the trials which may befall a person and cause him to deviate from Al-Sirat-ul-Mustaqim (the Straight Path). Examples of these Fitnah include doubtful matters that mislead and turn the person away from the truth; evil callers who mix truth with falsehood and attract the attention of weak-willed persons through their eloquence; and illness or poverty of which the person feels despondant and impatient, making him discontent with the Divine Decree. It may also be the wealth by which many people are enticed and trapped by Satan as a means to avert them from the straight path. In addition, there are many other things that delude the Muslim and divert the disbeliever from guidance.

Second, from the outside a matter may seem to be Fitnah and misfortune such as poverty, illness and being overpowered by one's enemies. However, it turns out to be a gift and grace because it makes the person repent to Allah (Exalted be He) and brings them many forms of goodness.

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Thus, this misfortune may lead them to ease and happiness after having been discontent with life. Muslims should be patient and resort to Allah to relieve their distress and He will make their situation filled with ease.

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The second question of Fatwa No. 5775

Q 2: Is the Hadith that says: "There will come a day when Muslims will gain victory over the Jews. The stone behind which a Jew may hide, will speak and call the believer to go and kill the Jew hiding behind it." true?

A: It was reported that Ibn `Umar (may Allah be pleased with them both) said: "I heard the Messenger of Allah (peace be upon him) saying: ('You (i.e. Muslims) will fight against the Jews and you will gain victory over them. The stones will (betray them) saying: 'O 'Abdullah (i.e. slave of Allah)! There is a Jew hiding behind me; so kill him.' ") This Hadith was reported by Al-Bukhari. It was also reported on the authority of Ibn `Umar (may Allah be pleased with them both) that the Messenger of Allah (peace be upon him) said: ("The Jews will fight against you and you will gain victory upon them, till the stone says: 'O Muslim! There is a Jew hiding behind me; so kill him.'") This Hadith was repoted by Ahmad and Al-Tirmidhy who said that it its a good and sound Hadith. Ibn `Umar (may Allah be pleased with them both) said that he heard

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the Messenger of Allah (peace be upon him) saying: ("The Antichrist will pass by this salty barren area i.e. Madinah, in a passage of a canal. Most of those who will come out to him will be women so that a man will return to his intimate wife, mother, daughter, sister or aunt to tie them up for fear that they might go out to him. Then, Allah will afflict him with Muslims who kill him and his followers and the Jews will hide behind a tree or a rock and the rock or the tree will say to the Muslim: There is a Jew behind me, come and kill him!") This Hadith was reported by Ahmad in his Musnad. It was also reported by Ibn Majah on the authority of Abu Umamah Al-Bahily who said that the Prophet (peace be upon him) said this Hadith about Al-Masih-ul-Dajjal (the Antichrist).

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The second question of Fatwa No. 6667

Q 2: What is the meaning of the word "Fitnah" which the Prophet (peace be upon him) mentioned in this Hadith: On the authority of `Abdullah ibn `Umar that he heard Allah's Messenger (peace be upon him) turning his face towards the east and saying: ﴾Behold, Fitnah will appear from this side where the horns of Satan will appear.﴿ **?**

A: The meaning of the word "Fitnah" here is Kufr (disbelief). It is reported in the narration of Muslim, on the authority of Abu Hurayrah (may Allah be pleased with him) that Allah's Messenger (peace be upon him) said: ﴾The summit of Fitnah (disbelief)

is towards the East﴿ He said, 'The words "The summit of disbelief" mean that the worst form of Kufr (disbelief) will appear in the east.'

It is also reported that Al-Qady `Iyad said: 'It is said, "the east" refers to Persia, because most disbelief will appear in that land. He refuted this view by saying that the rest of the Hadith explains that they are Ahl Al-Wabar (rural bedouins). But the people of Persia are not rural Bedouins. It is said, it refers to Najd, the residence of the tribe of Rabi`ah and Mudar, because they are in the east, according to the Prophet's saying in the Hadith narrated by Ibn `Umar when he (peace be upon him) said: ﴾O Allah! Bestow Your blessings on our Yemen and our Sham (north)! The people said, "O Messenger of Allah! And also on our Najd." Whereupon, the Prophet (peace be upon him) said: There (in Najd) is the place of earthquakes and plague and from there the horns of Satan will come out.﴿ and in the other Hadith when he said: ﴾O Allah, use Your Force against Mudar ﴿ The people of the east from Mudar were disobeying him at that time. He also invoked Allah against Mudar in many Hadiths. Hudhayfah said, " Mudar does not leave a servant of Allah unless they torture and kill him.` Also, Hudhayfah said to them when they entered to kill `Uthman and occupied his room and house, 'The oppressors of Mudar do not leave a servant believing in Allah but they torture and kill him.' It is reported that this refers to what happened in Iraq in the very beginning of the extreme sedition like the day of the Battle of the Camel, Siffin, and Harura', and the seditions of Banu Umayyah, the emergence of the callers of Banu Al-`Abbas when the earth was shocked in hostility and sedition. All

these seditions took place in the East of Najd and Iraq. It is reported in the Hadith of Kharijites: "A group of people will arise from the East..." The word Kufr is used to mean ingratitude for Allah's blessings. It is also said, this word is used to mean disbelief and that its summit will be the Antichrist. Because the Antichrist will appear in the East.

Discussing the Prophet's statement: ﴾Where the two horns of Satan emerge, at the residence of the tribes of Rabi`ah and Mudar," Al-Nawawy in his commentary on Muslim book states, ﴿ "As to the phrase: 'the two horns of Satan' it refers to Satan's two temples. It is also said that it refers to his two groups with which he tempts to delude people. It is said, 'they are Satan's two allies of the unbelievers.' The point is the east will take up more of Satan's temptation and disbelief because in the other Hadith: ﴾The summit of Kufr (disbelief) is in the east.﴿ This was during the time of the

Prophet (peace be upon him) when he said this Hadith. It will happen when the Antichrist emerges in the East. The East will then be the first place for extreme seditions to take place and the rebellion of disbelievers and extremely aggressive and strong Turks.'"

It is apparent that this Hadith is about the East in general, the far, near, and Middle East. This also applies to the sedition of Musaylimah and the apostates from Rabi`ah, Mudar, and other tribes in the Arabian Peninsula.

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Time of Fitnah

The first question of Fatwa No. 7703

Q: Is is this the time meant by the Hadith of the Prophet in which one of the Sahabah (Companions of the Prophet) asked the Messenger (peace be upon him), "What should I do when Fitnah (trial) and division increases?" He (peace be upon him) replied, "Detach yourself from the people, and sit in your house"? In the "Sahih (Book of Authentic Hadith)", in "Kitab Al-Fitan (Book on Trials)", under: "What will happen if there is no Caliph", there is a Hadith that says that the Prophet (peace be upon him) told the people to detach themselves from others when calamities strike, and he said, "Even if you have to bite (i.e. eat) tree roots." Please explain this Hadith and the scholars' opinions on it.

A: In the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) and elsewhere, with following wording from Al-Bukhari, it is reported on the authority of Abu Idris Al-Khawlany that he heard Hudhayfah ibn Al-Yaman say, (People used to ask the Messenger of Allah (peace be upon him) about the good, but I used to ask him about evil, fearing that I would fall into it. I said, "O Messenger of Allah! We were in living in ignorance and evil, and then Allah brought us this good. Will this good turn to evil?" He said, "Yes." I asked, "Will there be a good after that evil?" He said, "Yes, but in it there will be Dakhan (i.e. hidden evil)." I asked, "What will the Dakhan be?" He said, "People will follow a Sunnah (whatever is reported from the Prophet) other than mine and be guided by other than my guidance. You will approve some of their actions and disapprove others." I asked, "Will there be evil after this good?" He said, "Yes. There will be invitations from the gates of Hell, and those who respond to them will be thrown into it." I said, "O Messenger of Allah! Describe them for us." He said, "Yes, they will be people with the same complexion as ours and speaking our language." I said, "O Messenger of Allah! What would you tell me to do if I find myself there?"

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He said, "You should stay with the Muslim community and its leader." I said, "And if there is no community and no leader?" He said, "Detach yourself from all these groups, even if you have to bite (i.e. eat) tree roots until death comes to you and you are in this state.")

The time does not refer to this specific time, in fact, it is general and refers to any time and place, from the time of the Sahabah (Companions of the Prophet, may Allah be pleased with them), the Time of Fitnah and the rebellion against `Uthman (may Allah be pleased with him).

The meaning of detaching from the people at the time of division is mentioned by Al-Hafizh Ibn Hajar (may Allah be merciful with him) in Fath Al-Bary as narrated from Al-Tabary, who said, "When the people do not have an Imam (ruler) and split into sects, do not follow any of these groups. Detach yourselves from all of them if you can, through fear of falling into evil. When there is a group that is following the Truth, you should join them, help to increase their number, and cooperate with them in truth, because this group and this situation is the group of Muslims for that person in that place."

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family,

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Signs of the Hour

(Part No. 3; Page No. 138)

The second question of Fatwa No. 5253

Q 2: Would you please explain the Signs of the Hour and tell us how we can protect ourselves from them and what we should do if we witness these Fitnahs (tribulations)? May Allah reward you with the best!

A: There are many Signs of the Hour, and some of them are included the answer that the Prophet (peace be upon him) gave to Jibril (Gabriel, peace be upon him) when he asked him about the Signs of the Hour: ("When a slave gives birth to her master. When the black camel herders compete in (the construction of) tall buildings.") The signs also include: The appearance of Al-Masih Al-Dajjal (the Antichrist), the descent of `Isa ibn Maryam (Jesus son of Mary, peace be upon him) from the heavens, the rising of the sun from the west, the emergence of the Beast, the abundance of money to the extent that if someone is given a lot of money, they will not be satisfied, and the spread of Fitnah from which no Arab house will escape.

You should read the book entitled Al-Nihayah by Ibn Kathir (may Allah have mercy upon him). This book explains many of the Signs of the Hour and contains many lessons and examples. It also explains how you can protect yourself from the Fitnah.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first, second and fourth questions of Fatwa No. 9818

Q 1: Is it from the virtues of this Ummah (nation) that they will testify against all nations on the Day of Judgment?

A: Yes.

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Q 2: Will the sun rise from the west and at the time repentance of a disobedient person will not be accepted or the belief of a disbeliever as the gate of repentance will be closed?

A: Yes.

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Q 4: Is removal of trustworthiness and belief from the hearts one of the Signs of the Hour (the Day of Judgment)?

A: Yes.

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The fourth question of Fatwa No. 2021

Q 4: What is the most authentic book that deals with the signs of the Day of Judgment and the battles?

A: The most authentic books in this regard that come after the Qur'an are:

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Sahih Al-Bukhari, Sahih Muslim, Sunan Abu Dawud, Sunan Al-Nasa'iy, Jami` Al-Tirmidhy, and Sunan Ibn Majah. The most comprehensive books in this regard are Al-Nihayah that was written by Ibn Kathir and Ithaf al-Jama`ah fi Akhbar al-Fitan wa al-Malahim wa Ashrat al-Sa`ah that was written by Shaykh Hammud Ibn `Abdullah Al-Tuwijry.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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(1) Al-Mahdy

The eleventh question of Fatwa No. 1615

Q 11: What is reported from the Prophet (peace be upon) regarding the appearance of the Awaited Mahdy and the descent of `Eisa (Jesus, peace be upon him)?

A: As for Al-Mahdy, many Hadiths were reported which indicate that he will preside over this Ummah (community). You should refer to the Sunan (Hadith compilations classified by jurisprudential themes) of Abu Dawud and Ibn Majah, and other books of Sunnah, as these Hadiths are mentioned there. There is no Sahih (authentic) Hadith specifying what era he will appear in. As for the descent of `Eisa (peace be upon him), you should refer to the book entitled Al-Tasrih fi ma Tawatara fi Nuzul Al-Masih and the Tafsir (explanation of the meanings of the Qur'an) of Ibn Kathir to

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Allah's statement, (But Allâh raised him ['Isâ (Jesus)] up (with his body and soul) unto Himself (and he عليه السلام is in the heavens).) (Surah Al-Nisa', 4: 158).As far as we know, there is no Sahih Hadith which specifies the time of his descent. The only piece of information is that he descends after Al-Masih-ul-Dajjal (the Antichrist).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa No. 2844

Q: I would like to know the validity of the existence of Al-Mahdy who will appear on earth. Is there any authentic Hadiths about him? May Allah reward you!

A: There are many Hadiths that indicate the emergence of Al-Mahdy. They were reported in many ways of transmission. A group of scholars said that these Hadiths are morally Mutawatir (a Hadith reported by a significant number of narrators throughout the chain of narration, whose agreement upon a lie is impossible) as Abu Al-Hasan Al-Ajurry who is one of the scholars of the fourth century, Al-Safariny in his book Lawami` Al-Anwar Al-Bahiyyah and Al-Shawkany in a booklet that he called Al-Tawdih Fi Tawatur Ahadith Al-Mahdy Wa Al-Dajjal Wa Al-Masih. There are other famous signs mentioned in other Hadiths.

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The most important of which is: ("He will spread justice on earth after it was full of injustice and oppression.") No one is permitted to assert that so-and-so is Al-Mahdy until other required signs that were pointed out by the Prophet (peace be upon him) in sound Hadiths become well-known. The most important of these signs is that: ("He will spread justice on earth...")

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The first question of Fatwa No. 7664

Q 1: Who is Al-Mahdy and what are the Signs of the Hour?

A: Al-Mahdy is a man from Ahl-ul-Bayt (members of the Prophet's extended Muslim family), who will appear before the descent of `Eisa (Jesus, peace be upon him) to call to Islam. Through Al-Mahdy, Allah will re-establish the evidences and guide many people. If you want to increase your knowledge on this topic, read what was written by Ibn Kathir (may Allah be pleased with him) in his book Al-Nihayah.

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(2) Al-Masih-ul-Dajjal (the Antichrist)

Fatwa No. 1758

Q: We heard about the story of Fitnah (trial) of Al-Masih-ul-Dajjal (the Antichrist), that he will command the sky to rain and the earth to produce and bring out its treasures, and kill a man and revive him again. Our teachers say that what Al-Dajjal will do will not be real, they will be illusions by which he will delude people. Appreciate your guidance may Allah guide you!

A: It is authentically reported from the Prophet (peace be upon him) that Al-Masih Al-Dajjal will appear at the end of time and will command the sky to rain, so it will, and command the earth to bring forth vegetation, so it will. He will kill a Mu'min (believer) and order him to come back to life, so he will. Afterwards, Al-Dajjal will tell the man: "I am your lord", the man will reply: "You have told a lie, you are the One-Eyed Liar of whom the Messenger of Allah (peace be upon him) told us. By Allah I have only become more certain of you (i.e. your identity)". Al-Dajjal will then want to kill him, but he will not be permitted to do so. He (Al-Dajjal) will also claim deism. The Prophet (peace be upon him) has clarified three signs indicating his lie in claiming deism. The first of which is that he is one-eyed (blind in his right eye) and Allah (Exalted be He) is not one-eyed. The second is that the word Kafir (disbeliever) is written between his eyes, and this word will be read by every literate and illiterate believer. The third is that he will be seen in the worldly life, while Allah (Exalted be He) will only be seen in the Hereafter.

This is denoted in the Hadith narrated on the authority of Al-Nawwas ibn Sam`an (may Allah be pleased with him) in Sahih Muslim in the Chapter on Mentioning the Afflictions of Al-Dajjal regarding the saying of the Prophet (peace be upon him): ("He will come to some people and call them, and they will believe in him and respond to him. Then he will command the sky to rain, and the earth to bring forth vegetation.")

The Prophet (may peace be upon him) also said: (Then he will call a man brimming with youth, and will strike him with a sword and cut him in two pieces, then (he will move the pieces apart from one another) the distance between an archer and his target. Then he will call him, and he (the man) will come forward smiling, his face beaming with joy.) And in other narration by Muslim on the authority of Abu Sa`id Al-Khudry (may Allah be pleased with him) (A person being the best of men or the best amongst men, will go out to him (Al-Dajjal) and say, "I bear witness that you are the Dajjal (the Antichrist) of whom the Messenger of Allah (peace be upon him) told us." Al-Dajjal will say, "What do you think if I kill the man then bring him back to life, will you have any doubts (in me)? They will say, "No." So, he will kill him then bring him back to life. The man (the believer) will thereafter say, "By Allah, I have never been more certain about you than I am now. Al-Dajjal will then want to kill him (again) but he will not be permitted to do so.) Muslim also narrated: (Al-Dajjal will have water and fire with him. His fire will clearly look like water and his water will clearly look like blazing fire, so do

not destroy yourselves.) This last Hadith is the one indicating artifice (Qumrah), but the rest of the events will be a real fact that Allah will bring about at the hands of Al-Dajjal together with the evidence of his lie in claiming deism, as a Fitnah (Trial) through which good and evil will be distinguished. Muslim (may Allah have mercy upon him) said: Abu Khaythamah Zuhayr ibn Harb told us on the authority of Al-Walid ibn Muslim on the authority of `Abdul-Rahman ibn Yazid ibn Jabir on the authority of Yahya ibn Jabir Al-Ta'iy, The judge of Homs on the authority of `Abdul-Rahman ibn Jubayr on the authority of his father Jubayr ibn Nufayr Al-Hadramy that he heard Al-Nawwas ibn Sam`an Al-Kilaby.

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Also, Muhammad ibn Mahran Al-Razy told me by the same sanad (chain of narrators) regarding the narration of Al-Nawwas ibn Sam`an that: (He (Al-Dajjal) will come to some people and call them, and they will believe in and respond to him. Then he will command the sky to rain, and the earth to bring forth vegetation, and their cattle will come back to them in the evening, with their humps very high, and their udders full of milk, and their flanks stretched. Then he will come to another group of people and call them, but they will reject him. So he will leave them and they will be stricken with famine, with none of their wealth in their hands.) In the Hadith also: (He will call a man who is brimming with youth, and will strike him with a sword and cut him in two, then (he will put the pieces apart from one another) the distance of an archer from his target. Then he will call him, and the young man will come forward smiling, with his face beaming with joy.) ...etc.

In another narration by Muslim on the authority of Abu Sa`id Al-Khudry: (A person being the best of men or the best amongst men, will go out to him (Al-Dajjal) and say, "I bear witness that you are the Dajjaal (the Antichrist) of whom the Messenger of Allah (peace be upon him) told us." Al-Dajjal will say, "What do you think if I kill the man then bring him back to life, will you have any doubts (in me)? They will say, "No." So, he will kill him then bring him back to life. The man (the believer) will thereafter say, "By Allah, I have never been more clear-sighted than I am now. Al-Dajjal will then want to kill him (again) but he will not be permitted to do so.) Kitab Al-Fitan (Book of Trials), Al-Masih-ul-Dajjal (the Antichrist) Chapter, Part 18

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The second question of Fatwa No. 3381

Q 2: Are there any Hadith mentioning the appearance of Al-Masih-ul-Dajjal (the Antichrist)? Are these Hadith ranked as Sahih (a Hadith that has been transmitted by people known for their uprightness and exactitude; free from eccentricity and blemish), Hasan (a Hadith whose chain of narration contains a narrator with weak exactitude, but is free from eccentricity or blemish), or Da`if (a Hadith that fails to reach the status of Hasan, due to a weakness in the chain of narration or one of the narrators)?

A: There are Hadith that are Sahih and Mutawatir (Hadith reported by a significant number of narrators throughout the chain of narration, whose agreement upon a lie is impossible) about the appearance of Al-Masih-ul-Dajjal. His appearance is one of the Signs of the Hour. For more information on this subject, you should refer to Hadith books such as, the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim), Jami` Al-'Usul, and other reliable books of Hadith.

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Fatwa no. 4957

Q: Will Al-Masih-ul-Dajjal (the Antichrist) appear, because - from what I have read - some scholars have confirmed this while others deny it?

A: Yes, Al-Masih-ul-Dajjal will appear. There are clear Sahih (authentic) and Mutawatir (Hadith reported by a significant number of narrators throughout the chain of narration, whose agreement upon a lie is impossible) Hadiths that have affirmed this. Imam Al-Bukhari (may Allah be merciful to him) has a chapter in his Sahih Book of Hadith dedicated to "References to Al-Masih-ul-Dajjal" that includes ten Hadiths about him. These Hadiths were explained by Al-Hafizh ibn Hajar (may Allah be merciful to him) in his book:

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"Fath Al-Bary". You may refer to that book or any other books of Sunan (Hadith compilations classified by jurisprudential themes) that elaborate on this issue.

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The third question of Fatwa No. 7114

Q 3: Al-Masih-ul-Dajjal (the Antichrist) is mentioned in many Hadiths, what is the meaning of Al-Masih-ul-Dajjal (the Antichrist)? Does he exist now or not? Where does he lives? What is meant by being one-eyed as the Prophet (peace be upon him) mentioned? Is he actually one-eyed or is it a metaphor? Please explain this matter to us, may Allah reward you with Paradise!

A: The word Al-Dajjal is derived from the Arabic verb "dajal" meaning "to lie" to demonstrate his lying as he will claim lordship which is one of the gravest lies. Al-Masih Al-Dajjal (The Antichrist) exists now and he is actually one-eyed, for the basic ruling states that the literal meaning takes precedence over other possible meanings, unless the opposite is proved. The appearance of Al-Masih Al-Dajjal is authentically reported in the Sahih (a Hadith that has been transmitted by people known for their uprightness and exactitude; free from eccentricity and blemish) and Mutawatir (A Hadith reported by a significant number of narrators throughout the chain of narration, whose agreement upon a lie is impossible) Hadiths reported from the Prophet (peace be upon him).

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The ninth question of Fatwa No. 8097

Q 9: Will Al-Masih-ul-Dajjal (the Antichrist) be sent to everyone, alive or dead, or just to those who will be living at the time of his emergence? Will dead people be resurrected during his time?

A: Al-Masih-ul-Dajjal will appear to those living only. Dead people will not be resurrected except on the Day of Judgment. Allah (Exalted be He) says: ﴾After that, surely, you will die.﴿ ﴾Then (again), surely, you will be resurrected on the Day of Resurrection.﴿

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Ya'juj and Ma'juj

The third question of Fatwa No. 845

Q 3: Who are Ya'juj and Ma'juj (Gog and Magog), which continent do they possibly live in, and are they on the earth?

A: Ya'juj and Ma'juj are from Bani Adam (human beings, descendents from Prophet Adam, peace be upon him) from the line of Yafith ibn Nuh (peace be upon him). They live in Asia, in northern China.

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They live on earth, like other human beings, they have great strength and boldness, and they used to spread mischief on earth. Allah (Exalted be He) says, when describing the journey of Dhul-Qarnayn to the Far East and the reforms he made during this journey: ﴾Then he followed another way,﴿ ﴾Until, when he came to the rising place of the sun, he found it rising on a people for whom We (Allâh) had provided no shelter against the sun.﴿ ﴾So (it was)! And We knew all about him (Dhul-Qarnain).﴿ ﴾Then he followed (another) way,﴿ ﴾Until, when he reached between two mountains, he found, before (near) them (those two mountains), a people who scarcely understood a word.﴿ ﴾They said: "O Dhul-Qarnain! Verily Ya'jûj and Ma'jûj (Gog and Magog) are doing great mischief in the land. Shall we then pay you a tribute in order that you might erect a barrier between us and them?"﴿ ﴾He said: "That (wealth, authority and power) in which my Lord had established me is better (than your tribute). So help me with strength (of men), I will erect between you and them a barrier.﴿ ﴾"Give me pieces (blocks) of iron;" then, when he had filled up the gap between the two mountain-cliffs, he said: "Blow;" then when he had made them (red as) fire, he said: "Bring me molten copper to pour over them."﴿ ﴾So they [Ya'jûj and Ma'jûj (Gog and Magog)] could not scale it or dig through it.﴿ ﴾(Dhul-Qarnain) said: "This is a mercy from my Lord, but when the Promise of my Lord comes, He shall level it down to the ground. And the Promise of my Lord is ever true."﴿ ﴾And on that Day [i.e. the Day Ya'jûj and Ma'jûj (Gog and Magog) will come out], We shall leave them to surge like waves on one another; and the Trumpet will be blown, and We shall collect them (the creatures) all together.﴿

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(Part No. 3; Page No. 150)

The second question of Fatwa No. 6951

Q 2: Are Ya'juj and Ma'juj (Gog and Magog), that were mentioned in the Qur'an, on this Earth or are they in another world? Are they human beings or not?

A: They are human beings from the sons of Adam, the father of mankind (peace be upon him). They are living on this earth in the Furthest East. Allah (Exalted be He) says about Dhul-Qarnayn: ﴾Then he followed another way,﴿ ﴾Until, when he came to the rising place of the sun, he found it rising on a people for whom We (Allâh) had provided no shelter against the sun.﴿ ﴾So (it was)! And We knew all about him (Dhul-Qarnain).﴿ ﴾Then he followed (another) way,﴿ ﴾Until, when he reached between two mountains, he found, before (near) them (those two mountains), a people who scarcely understood a word.﴿ ﴾They said: "O Dhul-Qarnain! Verily Ya'jûj and Ma'jûj (Gog and Magog) are doing great mischief in the land. Shall we then pay you a tribute in order that you might erect a barrier between us and them?"﴿ ﴾He said: "That (wealth, authority and power) in which my Lord had established me is better (than your tribute). So help me with strength (of men), I will erect between you and them a barrier.﴿ ﴾"Give me pieces (blocks) of iron;" then, when he had filled up the gap between the two mountain-cliffs, he said: "Blow;" then when he had made them (red as) fire, he said: "Bring me molten copper to pour over them."﴿ ﴾So they [Ya'jûj and Ma'jûj (Gog and Magog)] could not scale it or dig through it.﴿ ﴾(Dhul-Qarnain) said: "This is a mercy from my Lord, but when the Promise of my Lord comes, He shall level it down to the ground. And the Promise of my Lord is ever true."﴿ ﴾And on that Day [i.e. the Day Ya'jûj and Ma'jûj (Gog and Magog) will come out], We shall leave them to surge like waves on one another; and the Trumpet will be blown, and We shall collect them (the creatures) all together.﴿

Dhul-Qarnayn and those who passed by them from the east or the west are all human beings. For more information, you can read the story of Dhul-Qarnayn in Surah al-Kahf

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and its interpretation in Tafsir Al-Tabary, Ibn Kathir, Al-Baghawy and other reliable books of exegesis in order to understand the story and to find a detailed answer for your question.

It was authentically narrated that the Prophet (peace be upon him) said: ﴾"Allah will say (on the Day of Resurrection): 'O Adam.' Adam will reply: 'Labbaik wa Sa`daik', and all the good is in Your Hand.' Allah will say: 'Bring out the people of the fire.' Adam will say: 'O Allah! How many are the people of the Fire?' Allah will reply: 'From every one thousand, take out nine-hundred-and ninety-nine.' At that time children will become hairy headed, every pregnant female will have a miscarriage, and one will see mankind as drunken, yet they will not be drunken, but dreadful will be the Wrath of Allah. The companions of the Prophet (peace be upon him) asked: 'O Allah's Messenger! Who is that (excepted) one?' He said: 'Rejoice with glad tidings; one person will be from you and one-thousand will be from Gog and Magog ...'"﴿ This Hadith was reported by Al-Bukhari and Muslim.

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Tawhid-ul-Asma' wal-Sifat (Oneness of Allah's Names and Attributes)

(Part No. 3; Page No. 154)

Al-Asma' (Allah's Names)

Fatwa No. 11109

Q 1: ﴾Blessed be the Name of your Lord (Allâh)﴿ That is, Allah, the Great and Exalted, glorifies and praises His Divine Essence whose blessings are abundant. My question now is: The Name of the Lord is Allah. The word "Allah" itself is a proper Name representing the Divine Essence. Some exegetes say that Name of the Lord is itself the same as the Divine Essence. This is a fatal mistake and Kufr (disbelief). I hope you will explain things.

Q 2: ﴾Then glorify with praises the Name of your Lord, the Most Great.﴿ That is, O you Muhammad, glorify your Lord and raise Him far above all that the polytheists ascribe to Him of imperfect attributes and so. My second question is the same as question No. 1.

Q 3: ﴾Glorify the Name of your Lord, the Most High,﴿ That is, O Muhammad (peace be upon him) glorify your Lord, Who is the Most High and Grand and raise Him far above all imperfect attributes and defects ascribed to Him by sinners and things befit Him not.

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The third question is the same as questions No. 1 and 2.

Q 4: ﴾Read! In the Name of your Lord Who has created (all that exists).﴿ i.e. O Muhammad (peace be upon him) start reading the Qur'an in the Name of your Lord seeking His help, for He created all the creatures etc. The question here is, how can he start reading with or seek help from the Name of the Lord while it is a mere Name of Allah's Divine Essence? I hope you will explain things to me.

Q 5: In the sentence "Allah said", why does the word "Allah" stand for the subject with the declensional ending of damma (the subject mark in Arabic) - as taught in schools - while the word "Allah" is a mere reference to not an embodiment of the Divinely Sacred Essence?

Q 6: Victory is ascribed to the word "Allah" which is a mere Name of the Divine Essence:

⁽And on that Day, the believers (i.e. Muslims) will rejoice (at the victory given by Allâh to the Romans against the Persians) —⁾ ⁽With the help of Allâh.⁾ **What does the word "Allah" stand for? Why do we append the word "Name" to the word "Allah" and say "Allah's Name"? I hope you will explain things to me.**

A 1: The word "ism (اسم)(Name)" mentioned in the following Ayah (Qur'anic verse): ⁽Blessed be the Name of your Lord (Allâh)⁾ refers to the Name of Allah and His

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Most Beautiful Names. Allah and His Messenger (peace be upon him) used these Names to refer to the Essence of Allah. Lafdh Al-Jalalh (Allah) and Allah's other Names denote the Essence of Allah Who has Exalted Attributes. Thus, glorifying Allah or any of His Most Beautiful Names is an act of glorifying the Divine Essence with the Perfect Attributes. It is not a glorification of the name itself or its letters. In fact, it means glorifying and praising the word "Allah" and its denotation, i.e. the Divine Essence with its Attributes. The same applies to other Names of Allah reported in the Qur'an and Sunnah. These Names are not themselves the Divine Essence rather they denote the Divine Essence. Consequently, glorification in the first place is for the Divine Essence and all the names that stand for it come after that, whether it is the word "Allah" or any other Name.

A 2: The same applies to the interpretation of the following Ayah (Qur'anic verse): ⁽Then glorify with praises the Name of your Lord, the Most Great.⁾ Glorification here is not for the word "Name" or its letters. In fact, it is for the Divine Essence in the first place and what may represent it like the word "Allah". The word "Allah" or "Lord" are not themselves the Divine Essence (Glorified and Exalted be He).

A 3: The same is applied to the interpretation of the following Ayah (Qur'anic verse): ⁽Glorify the Name of your Lord, the Most High,⁾ Glorification here is also of the Divine Essence of the Lord in the first place and the word Lord refers to the Divine Essence of the Lord (Glorified be He).

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A 4: The same is applied to the interpretation of the following Ayah (Qur'anic verse): ⁽Read! In the Name of your Lord Who has created (all that exists).⁾ Seeking help is not from the word "Name" or its letters. In fact, help is sought from the denotation of the word "Lord", as it represents the Divine Essence of the Most High and Exalted Lord. So help to start reading is sought from the Divine Essence of the Lord (Glorified be He) and after that from what may stand for it like the word "Lord".

A 5: The inflectional marks may appear with the word "Allah" , for it can be written and pronounced. But its denotation cannot be parsed because it is not a word. In fact it is the Divine Essence of Allah. We seek the help of this Essence to read or do anything. It is this Essence Who has created everything and created man. It is this Essence Who has taught (the writing) by the pen and taught man that which he knew not. But the Name or its letters, and not the Essence, did not create anything or teach man that which he knew not. Names like "Allah" and "the Lord" and their letters do not refer to the Essence meant, for what is meant is the Divine Essence of the Lord Who has Exalted Attributes.

A 6: "Victory" is ascribed to the word "Allah" because it denotes the Divine Essence Who has Exalted Attributes. It is this Essence not its Name that brings victory. The word "Allah" is used to denote the Divine Essence but it is not itself the Divine Essence.

From everything mentioned above, we gather that we offer Salat (Prayer) and other acts of worship to the Truth for which words like "Allah" and "Lord" stand for but not for the words themselves.

The words "Lord" or "Allah" are used to refer to the Divine Essence of the Lord or the Divine Essence of Allah. So Allah's Most Beautiful Names do not represent themselves. In fact, they stand for The Supreme Creator, i.e. God, the Only Being worthy of worship. It is He that rewards mankind for their deeds.

We enjoin you to read the books of the learned Shaykh Ahmad ibn `Abdul-Halim ibn Taymiyyah in the topic of the Name and Its Meaning. He (may Allah be merciful to him) explained all this at length.

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(Part No. 3; Page No. 159)

Difference between the Names and Attributes of Allah

(Part No. 3; Page No. 160)

The fourth question of Fatwa No. 8942

Q 4: What is the difference between Names and Attributes of Allah (Exalted be He)?

A: The Names of Allah (Exalted be He) are those names that refer to Allah's Dhat (divine essence) and also refer to one of His perfect Attributes; such as Al-Qadir (the All-Powerful), Al- `Alim (the All-Knowing), Al-Hakim (the Most Wise), As-Sami` (the All-Hearing), and Al-Basir (the All-Seeing). These Names refer to Allah Himself (Exalted be He) and to His qualities of knowledge, wisdom, hearing and sight. His Attributes are perfect characteristics with which He is described; such as knowledge, wisdom, hearing and sight. His Names refer to two things, while His Attributes refer to one thing only. It is said that a Name includes the Attribute while the Attribute implies the Name. We must believe in all the Attributes that have been designated to Allah (Exalted be He), which He made known through Himself or through the Prophet (peace be upon him) in a manner that befits Him. We should also believe that He does not resemble any of His creation in any of His Attributes, just as He does not resemble them in His Essence. Allah (Exalted be He) says, ﴾ Say (O Muhammad صلى الله عليه وسلم): "He is Allâh, (the) One.﴿ ﴾"Allâh-us-Samad (السيد الذي يصمد إليه في الحاجات) [Allâh the Self-Sufficient Master, Whom all creatures need, (He neither eats nor drinks)].﴿ ﴾"He begets not, nor was He begotten.﴿ ﴾"And there is none co-equal or comparable unto Him."﴿ He (Glorified be He) also says, ﴾There is nothing like Him; and He is the All-Hearer, the All-Seer.﴿

May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

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Permissibility of calling one by a name which Allah has called himself

Fatwa No. 8911

Q: I am pleased to direct this humble letter to your honor, as I am addressing one of the most prominent personalities in the Islamic world. I hope that you will be patient enough to read my letter. May Allah grant you the best of rewards!

Dhul-Jalali wal-Ikram (The Possessor of Majesty and Honor) is one of the Most Beautiful Names of Allah, which denotes honoring and glorifying Him above all things. I read a letter sent from your honor to the Saudi King, wherein you began by saying, "Your Majesty The King". Do you not agree with me that Majesty is particular to Allah Alone, and that "Al-Malik" (The King) is one of His Most Beautiful Names which is impermissible to name anyone else after, regardless of whom that person is?" Please clarify this issue, so that Muslims do not commit a sin by glorifying people using the attributes which Allah has reserved for Himself alone. The only exceptions are "Ra'ouf" (Compassionate) and "Rahim" (Merciful), the two attributes of Prophet Muhammad (peace be upon him).

Coincidentally, while I was reading "The Arabic Magazine", issue no. 89, I came across a letter of gratitude sent by Mr. Muhammad Al-Nuaysir, the Office Manager of the Saudi King's bureau. It was addressed to those in charge of

the magazine. He started his letter with, "His Majesty, the King, may Allah protect him, received your letter which included issues of the magazine...)" Do you agree with me regarding the ruling on saying: His Majesty the King?

A: Many names are shared between Allah and His creatures in structure and connotation. They are accorded to Allah in a meaning particular to Him which befits His Majesty; and attributed to creatures in a manner befitting them. For instance, it is said that Allah is Most-Forbearing; and Ibrahim (peace be upon him) was forbearing as well, but not in the same way as Allah. Allah is Compassionate and Merciful; and Muhammad (peace be upon him) was compassionate and merciful also, but not in the same way as Allah. Allah is Majestic, Generous, and the Possessor of Majesty and Honor; and all prophets were majestic and generous, but not in the same manner as each other or as Allah. Allah is Alive, and many of His creatures are alive, but not in the same way. Allah, Jibril, and the righteous believers are the Supporters of the Messenger Muhammad (peace be upon him); however, Jibril and the righteous believers do not possess the same power as Allah in protecting and supporting the Messenger (peace be upon him). There are numerous examples mentioned in the Qur'an and authentically reported in the Sunnah. This does not entail likening a creature to the Creator in name, attributes, or manner of being addressed.

The evidences related to this indicate the difference between the perfection of Allah in His Names and Attributes and that of creatures which is limited in a manner befitting them.

You can refer to the Qur'an and the Sunnah of the Prophet (peace be upon him). If you ponder over this issue for a while, the matter will become clear to you, by the Power of Allah. You can refer also to what was mentioned by the Shaykh of Islam Ibn Taymiyyah (may Allah be merciful with him) in the beginning of the thesis entitled Al-Tadmuriyyah, as he has spoken in detail about this issue.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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(Part No. 3; Page No. 165)

Translation of the Names of Allah

(Part No. 3; Page No. 166)

Fatwa No. 8115

Q: I would like to ask you a question on which scholars have different opinions. We know from the Qur'an and the Sunnah of the Messenger (peace be upon him) that Allah's Attributes are Divinely revealed. Thus, we should stick to those He has proven for Himself, deny what He denied for Himself, and refrain from talking about what He did not mention in the the Qur'an or by His Prophet (peace be upon him). Is it permissible to call Allah in other Names such as "Khoda" in Persian, "Khodai" in Pashto, "God" in English, ...etc? Does whoever mentions Allah with other Names not established in the Qur'an or Sunnah become an atheist for He (may He be exalted) says, ﴾and leave the company of those who belie or deny (or utter impious speech against) His Names.﴿ **Some scholars say that these Names are permissible, and support their view with the Name of Jibril (Gabril). They also say that Allah's Name in Hebrew is "El" and since it is permissible to translate the Name in Hebrew, it is permissible to be translated to other languages. Is it permissible to translate the Names of Allah from Arabic to other languages? Please, guide us, may Allah reward you!**

(Part No. 3; Page No. 167)

A: It is permissible to translate the Names of Allah for those who do not know the Arabic language, if the translator has good knowledge of both languages. Likewise, it is permissible to translate the meanings of the Qur'an and the Hadiths of the Prophet (peace be upon him) for others to learn about Islam.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Al-Sifat (the Attributes of Allah)

The twelfth question of Fatwa No. 5741

Q 12: I read in the book of Tawdih Al-`Aqidah Al-Mufidah Fi `Ilm Al-Tawhid, that is a commentary by Shaykh Husayn Abdul-Rahim on Al-Mazidah that was written by Ahmad Al-Dardir. It is the second part of the course of the fourth year in the prepatory stage in Al-Azhar institutes. This fourth edition was verified also by Musa Ahmad, V. 4, on 1363 A.H, 1963 A.D. In this book, I read that the Attributes of Allah (Exalted be He) are twenty Attributes in the saying of a certain group as Al-Raziyah. In another saying Imam Al-Ash`ary and those who adopted his views said that the Attributes of Allah are thirteen Attributes. What is agreed upon according to this book is seven Attributes that are the Attributes of Al-Ma'any (the meanings). We would like to know what is incumbent upon us with regard to the Attributes of Allah and their number if they are seven, thirteen or twenty. If they are twenty Attributes, what is the meaning of His being Potent and Living. Are these books proper for studying the sound creed? I doubt such books, because the author of Al-Mazidah is Ash'ary. I would like to follow the example of Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim community). I do not like to imitate Al-Asha`irah or others. Guide me to a book that talks about the Attributes of Allah according to the creed of Ahl-ul-Sunnah (those adhering to the Sunnah)!

A: `Aqidah of Ahl-ul-Sunnah wal-Jama`ah is that Allah is described with the Attributes of Perfection.

Moreover, Allah should be described with what He described Himself with in the Qur'an and what His Messenger (peace be upon him) described Him without Tahrif (distortion of the meaning), Ta`til (denial of Allah's Attributes), Takyif (questioning Allah's Attributes or Tamthil (likening Allah's Attributes to those of His Creation) according to His saying: ﴾There is nothing like Him; and He is the All-Hearer, the All-Seer.﴿ Saying that they are twenty, seven or thirteen has no basis and contradicts the Qur'an, Sunnah and consensus of Muslim Ummah (nation). The book you have mentioned is not reliable. You can read the book called Al-'Aqidah Al-Wasitiyyah by Ibn Taymiyyah with the commentary of Muhammad Khalil Al-Harras. You can also read Al-Tadmuriyah and Al-Hamawiyah both written by Shaykh Al-Isalm Ibn Taymiyyah. These three books have pointed out the creed of Ahl-ul-Sunnah (those adhering to the Sunnah) concerning the Names and Attributes of Allah and

refuted the allegations of their opponents.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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(Part No. 3; Page No. 172)

(Part No. 3; Page No. 173)

Kufr in Allah's Attributes

(Part No. 3; Page No. 174)

The third and fourth questions of Fatwa No. 9272

Q 3 and 4: What is meant by Kufr (disbelief) in the Attributes of Allah and is there a difference between a hard-line scholar and an allegorical interpreter in this matter?

A: Firstly: Kufr in the Attributes of Allah (Exalted be He) means either denying the established Attributes after being informed of the evidences or disbelieving in the Attributes by distorting their meanings without having excusable grounds for doubt.

Secondly: If someone persists in contradicting the truth, after it has been clarified and evidences given, they are a Kafir (disbeliever) who has no excuse to be so. However, if they contradict it and they have excusable grounds, they will be mistaken but excused, and they will be rewarded for their Ijtihad (juristic effort to infer expert legal rulings).

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(Part No. 3; Page No. 175)

The Attribute of Allah's Advancing

(Part No. 3; Page No. 176)

The first question of Fatwa No. 5957

Q 1: It is well known that Ta'wil (allegorical interpretation) is one of the controversial issues among the Salaf (righteous predecessors) and the Khalaf (successors). We advocate the view of the Salaf. I was asked about the Hadith mentioned by Shaykh Nasir Al-Din Al-Albany when verifying the book entitled Al-Jami` al-Saghir wa Ziyadattuh written by Al-Hafiz Al-Suyuty. The Hadith reads, (Last night, my Lord came to me in the most handsome shape and said to me: O Muhammad! Do you know about what the chiefs angels on high differ? I said: No. He put His hand between my shoulders until I felt the coldness of his hand in my chest. Consequently, I had knowledge of everything on earth and heaven...) **It is related by Al-Tirmidhy and Ahmad from Ibn `Abbas. Now, what is the meaning of "coming"? Should it be interpreted literally as Allah came in a manner that befits Him? Should we apply Ta'wil to it as is done by Al-Asha`irah school of thought in our country?**

A: The action of "coming" narrated in this Hadith is literally interpreted. Allah comes in a manner befitting His Majesty which is not similar to that of His creatures. We do not make Ta'wil of this action to be the coming of His mercy or an angel. Rather, we affirm the interpretation of following the Ayah given by the Salaf. Allah says, (Do they then wait for anything other than that the angels should come to them, or that your Lord (Allâh) should come, or that some of the Signs of your Lord should come (i.e. portents of the Hour e.g., rising of the sun from the west)!)

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This is done with no Tamthil (likening Allah's Attributes to those of His creatures), Ta'wil, tashbih "anthropomorphic literalism" or Ta`til (denial of Allah's Attributes) of the following Ayah. Allah (may He be Exlated) says, (There is nothing like Him; and He is the All-Hearer, the All-Seer.) and ("Allâh-us-Samad (السيد الذي يصمد إليه في الحاجات) [Allâh the Self-Sufficient Master, Whom all creatures need, (He neither eats nor drinks)].) ("He begets not, nor was He begotten.) ("And there is none co-equal or comparable unto Him.")

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(Part No. 3; Page No. 178)

(Part No. 3; Page No. 179)

Will and Predestination

(Part No. 3; Page No. 180)

The ninth question of Fatwa No. 4476

Q 9: We know that 'Ibadah (worship) is determined by the Will of Allah; were it not for this Will, no one would have performed `Ibadah. Sin is determined by the Will of Allah as well; but for this Will, no one would have sinned. Although Allah is never unjust , why does He reward those who worship Him, although they were destined to do so? Why does He torture sinners, although they were destined to do so?

A: The principle in this is that Allah (Glorified and Exalted be He) is the Disposer of the affairs of His Creatures; He cannot be questioned as to what He does, while they will be questioned. To Allah belongs the creation and the command. A person has free will, but it is relative to the Will of Allah, as Allah stated, (To whomsoever among you who wills to walk straight.) and: (And you cannot will unless (it be) that Allâh wills - the Lord of the 'Alamîn (mankind, jinn and all that exists).) Allah has made clear the path of goodness and commanded us to follow it, and avoid the path of evil. He gave every person a mind to differentiate between good and evil. It is the person who chooses which way to follow, as Allah stated (Verily, We showed him the way, whether he be grateful or ungrateful.)

(Part No. 3; Page No. 181)

Allah also stated (And shown him the two ways (good and evil)?) Goodness which befalls a person comes from Allah, whereas any evil which afflicts a person comes from themselves, as Allah says, (Whatever of good reaches you, is from Allâh, but whatever of evil befalls you, is from yourself.)

In conclusion, `Ibadah performed by a person, for which they are rewarded, is a gift from Allah to that person, which is performed by their own free will. Sins committed by a person are also committed by their own free will, and Allah's punishment for them is the result of their own deeds, as they were the one who did it. Allah has thus treated them fairly. Everything is done by a person according to the Will and the Predestination of Allah. There is wisdom behind it all. Allah made this clear in His statement ("Wheresoever you may be, death will overtake you even if you are in fortresses built up strong and high!" And if some good reaches them, they say, "This is from Allâh," but if some evil befalls them, they say, "This is from you (O Muhammad صلى الله عليه وسلم)." Say: "All things are from Allâh,")

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Fatwa No. 8841

Q: I would like Your Eminence to explain the meaning of this sentence, "The commentator stated that there is alternatively relative relation between the Divine Legal Will and the Divine Predestined Universal Will..." (Fath Al-Majid, p. 15). May Allah reward you with the best!

A: The Divine Will is absolutely general, as it includes both the religious decrees of Allah's Will along with the predestined matters.

As for the Legal Will, it is definitely particular; thus every obedient person acts upon the two wills; the Divine Legal Will and the Predestined Will, whereas a disbeliever is not subject to the divinely prescribed will in his acts, due to his disobedience to Shari`ah i.e. the embodiment of the Divine Legal Will.

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The first and second questions of Fatwa No. 6872

Q 1: Can any Ummah (nation), however powerful, destroy another if Allah does not will it?

A: No Ummah, however powerful, can destroy another, except if Allah wills it. Indeed, nothing occurs in the universe without His Permission and Will.

Allah says in the Qur'an: ﴾But you cannot will, unless Allâh wills. Verily, Allâh is Ever All-Knowing, All-Wise.﴿ Allah (Exalted be He) also says: ﴾And you cannot will unless (it be) that Allâh wills - the Lord of the 'Alamîn (mankind, jinn and all that exists).﴿

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Q 2: Is a person sinful when ascribing one of Allah's Attributes (Exalted be He) to another person whether old or young?

A: No one has the right to describe a creature with an attribute that is only entitled to Allah, such as the Creator, All-Provider, the Doer of whatsoever He wills and the like. Whereas there is no harm in describing a person's attributes that are shared among Allah and His creatures, such as the All-Hearer, All-Seer, All-Mighty and All-Powerful, provided that there must be belief that Allah's Attributes (Exalted be He) do not resemble those of His creatures in essence or meaning, even though they bear the same term and meaning. Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim community), who are the Sahabah (Companions) of the Prophet (peace be upon him), and their followers have a consensus that arguing the Attributes is like arguing the Self (of Allah). Allah's Self (Exalted be He) is true but it is not similar to others. His Attributes are proven to Him in a way that befits Him and does not resemble any of His creation.

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The Attribute of Descent

The second question of Fatwa No. 1643

Q 2: I had a discussion with a person educated in modern sciences. He was a teacher at the university of Abidjan, Ivory Coast. He said: ("Your Lord descends during the last part of every night to the lowest heaven.") **I told him that there is no doubt about that and I completed the Hadith for him. He said: "If this is true, then it means that your Lord does not rise over the throne as mentioned in the Qur'an:** (The Most Gracious (Allâh) rose over (Istawâ) the (Mighty) Throne (in a manner that suits His Majesty).) **The last part of the night exists continuously on the earth according to the rotation of the earth around itself with Allah's Might until the Day of Judgment." Then I stopped talking.**

A: There is no contradiction between the descent of Allah (Exalted be He) to the first heaven in the last third of every night in different areas and His Istiwa' (Allah's rising over the Throne in a manner that befits Him). He (Exalted be He) is not similar to His creation in any of His Attributes. He can descent as He wills in a way that suits His Majesty during the third part of the night to every country.

Doing so does not contradict His Loftiness and His Istiwa'. We do not know the manner of His Descent or the manner of His Istiwa'. This is exclusively for Him alone. As to creatures, it is impossible for them to descend at a place and be in another place at the same time. But Allah (Exalted be He) is above all things Potent. No one is to be compared or measured to Allah. Allah (Glorified and Exalted be He) says: (So put not forward similitudes for Allâh (as there is nothing similar to Him, nor He resembles anything).) , (There is nothing like Him; and He is the All-Hearer, the All-Seer.) It becomes clear from what we have mentioned that there is no contradiction between His descent and His Istiwa' and that the difference of countries have no effect in this point.

May Allah guide you and us to what pleases Him and grant us understanding and realization of the truth. He is the answerer of invocations!

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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(Part No. 3; Page No. 188)

(Part No. 3; Page No. 189)

The Attribute of Al-Wujud

(Part No. 3; Page No. 190)

The third question of Fatwa No. 6245

Q 3: I have not found the name "Al-Mawjud" (the existent) among Allah's Names and Attributes, but I have found the Name "Al-Wajid" (One that gives existence to others). I know linguistically, in Arabic, that a Mawjud (existent being) requires a Mujid (another derivative that also means a being that gives existence), as there has to be a being that performs every action. However it is impossible that Allah has a Mujid. I also noticed that Al-Wajid has the same meaning as Al-Khaliq (the Creator) and that Al-Mawjud has the same meaning as Al-Makhluq (the created). As there is a Mujid for every Mawjud and there is a Khaliq for every Makhluq, am I therefore permitted to describe Allah with the Attribute of Al-Mawjud?

A: The Wujud (existence) of Allah is a well-established religious matter by necessity, and it is one of Allah's Attributes according to the Muslim Ijma` (consensus). In fact, no rational person denies this; even the Mushriks (those who associate others with Allah in worship) do not dispute this. Only a Dahri atheist (one who believes all matter is eternal and denies the Day of Resurrection) would deny it. Confirmation of the Wujud of Allah does not necessitate Him having a Mujid, because there are two kinds of Wujud:

Firstly: Al-Wujud al-Dhati (existence in being), which refers to an inherent existence in a being, rather than an acquired one from elsewhere. This type of Wujud applies to Allah (Glorified be He) and it is one of His Attributes, as His Wujud had nothing before or after it, as is indicated in the following Ayah (Qur'anic verse): ﴾He is the First (nothing is before Him) and the Last (nothing is after Him), the Most High (nothing is above Him) and the Most Near (nothing is nearer than Him). And He is the All-Knower of every thing.﴿

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Secondly: Al-Wujud al-Hadith, which means that a being comes into existence after being nonexistent. In this case, there must be a Mujid to bring it into existence, and that is its creator; Allah (Glorified be He). Allah (Exalted be He) says: ﴾Allâh is the Creator of all things, and He is the Wakîl (Trustee, Disposer of affairs, Guardian) over all things.﴿ ﴾To Him belong the keys of the heavens and the earth.﴿ Allah (Exalted be He) also says: ﴾Were they created by nothing? Or were they themselves the creators?﴿ ﴾Or did they create the heavens and the earth?﴿ Accordingly, Allah (Exalted be He)

may be described as Mawjud and this term may be used in reference to Him. It may be said that Allah is Mawjud (Exists) as an Attribute, but it cannot be said that He is Al-Wajud (the Existent) as a Name.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The fourth question of Fatwa No. 6915

Q 4: In my previous letter I inquired about the meaning of "Al-Mawjud i.e. the Existent Being, as an attribute of Allah not about the noun i.e. existence. Indeed, I am sure that Allah is the Necessarily Existent Being (He exists independently through Himself and His existence is necessary for the existence of all other things). He was before, is now, and will be forever as substantiated by both the text and reason. Whoever denies or doubts this fact is regarded as an atheist. I was astonished to find that the answer focuses on proving the existence of Allah.

Realizing this misunderstanding, I thought of a broader presentation of the question this time for the sake of clarity. It is known that none can attempt a perfect description of Allah more than Allah Himself. Allah (Exalted be He) says: (Do you know better or does Allâh) Likewise, no one can describe Allah better than the Prophet (peace be upon him): (Nor does he speak of (his own) desire.) (It is only a Revelation revealed.) All believers must refer to Allah according to how He and His Prophet have described Him. While the Attribute of Al-Wajid (the Existent Creator) is included among Allah's Most Beautiful Names, the interchangeable term of Al-Mawjud (the Existent Being), a term which traditionally refers to Allah's existence and is not included among Allah's Names or Attributes. However, this former term (i.e. Al-Mawjud) is not the only term indicating the existence of Allah. His existence can be inferred by reference to Him by any of His Attributes authentically reported in the Prophet's Hadith. The very moment I accept Islam and witness that Allah is the Ever-Living God or Al-Awwal (The First, The One Whose existence is with no beginning) and Al-Akhir (The Last, The One Whose existence is with no end), this constitutes an acknowledgement of Allah's eternal existence. To quote your answer to the letter: "There are two kinds of Al-Wujud (existence): (i) The self-existence that stands independent of any other being or cause; it is confined to the existence of Allah Alone..."

You divided the existence into two categories with no reference to the term Al-Mawjud

meant by the question. Then, you went on saying: "...Therefore, Allah can be described as being Al-Mawjud (the Existent Being). It should be known that this is an Attribute and not a Name. This is the point of my question: The Prophet (peace be upon him) described Allah in one of his noble Hadiths as Al-Wajid, not Al-Mawjud, which shows that the latter word is not necessarily indicating the existence of Allah. Likewise, we find among Allah's Attributes "Al-Khaliq (the Creator) is most identical in meaning with the Attribute of Al-Wajid. The word Al-Mawjud (the existent being) like Al-Makhluq (the created being) are the accusative of awjada i.e. to cause to exist and khalaqa i.e. to create, namely, someone else is the subject i.e. the doer of the action. Therefore, how can I express the existence of Allah using the term Al-Mawjud; a word that refers to the existence after

nonexistence. Please, give us the legal decision? May Allah reward you!

A: First: The word Al-Wajid is neither a Name nor an Attribute of Allah. The Hadith in which Allah is referred to as Al-Wajid is not authentic.

Second: We divided Al-Wujud into two categories because you mentioned in your question that the term Mawjud necessitates a Muwjid (who causes to exist), which is incorrect. The term Al-Mawjud falls under two categories: Mawjud Lidhatih (the Necessarily Existent Being) that neither needs a cause to bring about its existence nor resembles

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the nature of a created being. The other category is Al-Mawjud Al-Hadith (things that exist by the law of causality). Thus, it is the second category of Wujud (i.e. Al-Mawjud Al-Hadith) which stands in need of an agent to cause its existence. Now, you can realize that we understood your first question and that it was you who misunderstood the answer. May Allah guide us all to better understanding of religion.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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(Part No. 3; Page No. 195)

The Attribute of Harwalah

(Part No. 3; Page No. 196)

Fatwa No. 6932

Q: Is "Harwalah (hurried walking)" an Attribute ascribed to Allah?

A: Yes, Harwalah is an attribute ascribed to Allah in a manner that befits Him. Allah says in the Hadith Qudsy (Revelation from Allah in the Prophet's words), (When a servant draws near Me by the span of a hand. I draw near him by the length of a cubit and when he draws near Me by the length of a cubit, I draw near him by the length of a fathom and when he draws near Me walking I draw close to him hurriedly.) Related by Al-Bukhari and Muslim.

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(Part No. 3; Page No. 197)

Describing Allah as "the Planning Reason"

(Part No. 3; Page No. 198)

The first question of Fatwa No. 3207

Q 1: Does a person who describes Allah (Glorified be He) as the Planning Reason to get across to people commit an act of disbelief?

A: If the fact is as mentioned; describing Allah (Glorified be He) as the Planning Reason to make things easier for people to understand is wrong. That is because of the fact that the names and attributes of Allah are divinely revealed. Neither Allah nor the Prophet (peace be upon him) refer to Himself as the Planning Reason. Nevertheless, this person cannot be regarded a Kafir due to his good intention. It is enough for a person who wants to explain these matters to others to describe Allah with the attributes of perfection. For instance, this person should show that Allah's knowledge encompasses every thing and that it is Allah Who possesses infinite wisdom, evaluates and manages the affairs of His creation. Thus, there will be no need for using names and attributes unsanctioned by Him. Moreover, referring to Allah as the Planning Reason is imitating the saying of ten minds held by the philosophers.

May Allah grant us success! May Peace and blessings of Allah be upon our Prophet Muhammad, his family, and Companions!

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(Part No. 3; Page No. 199)

The attribute of Istiwa' (Allah's rising over the Throne in a manner that befits Him)

(Part No. 3; Page No. 200)

The first question of Fatwa No. 3535

Q 1: What is the ruling on offering Salah (prayer) behind someone who says that Allah is in the Heavens and on Earth as a means to free Allah from the attribute of space and place?

A: According to the `Aqidah (creed) of Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim community), Allah (may He be Praised and Exalted) Himself is High above His creation. He established Himself above the Throne in a way that suits His sublimity and Majesty. This is affirmed in Allah's saying: ﴾The Most Gracious (Allâh) rose over (Istawâ) the (Mighty) Throne (in a manner that suits His Majesty).﴿ and His saying: ﴾And He is the Most High, the Most Great.﴿ and His saying ﴾And He is the Irresistible, (Supreme) above His slaves﴿ and Allah said regarding prophet `Isa (Jesus) ibn Maryam (son of Mary) ﴾But Allâh raised him ['Isâ (Jesus)] up (with his body and soul) unto Himself (and he عليه السلام is in the heavens).﴿ and He (Glorified and Exalted be He) is the only God in heaven and earth, as He (Exalted be He) says: ﴾It is He (Allâh) Who is the only Ilâh (God to be worshipped) in the heaven and the only Ilâh (God to be worshipped) on the earth.﴿ He knows all about His creatures, as He (Exalted be He) says: ﴾And He is with you (by His Knowledge) wheresoever you may be.﴿ Thus, whosoever

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thinks that Allah (Glorified and Exalted be He) is with his dhat (Essence) on Earth, they are going against the Qur'an, Sunnah, Ijma` (consensus), and following the Madh-hab of Hulul (pantheism) that proclaims that Allah is present everywhere. The sound legal ruling should be explained to whomever says this, and in case they stick to their opinion, not out of ignorance, rather obstinacy, then they are Kafirs (disbelievers) and Salah behind them is not permissible.

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The second question of Fatwa No. 5275

Q 2: Confirming the Loftiness of Allah as in the Hadith of the slave girl. Is it a sound and clear Hadith? Imam Al-Ghazaly said: "Allah is where he was before He created space and time." We would like you to point out this matter for us.

A: The Hadith where the Prophet (peace be upon him) asked the slave girl: ("Where is Allah." She replied: "In the heaven." Then he (peace be upon him) said to her master: "Release her for she is a believer.") is a Sahih Hadith (a Hadith that has been transmitted by people known for their uprightness and exactitude; free from eccentricity and blemish). It is proof that confirms the loftiness of Allah and that He is above His creations not intermingling with them. This fact is also proven by the Qur'an, authentic Hadiths reported from the Prophet (peace be upon him), the consensus of the Companions (may Allah be pleased with them)

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and the Imams from among the Salaf (righteous predecessors) (may Allah be merciful with them) many years before the birth of Shayhk Al-Ghazaly. Therefore, the opinon of Al-Ghazaly or those who followed him will not be taken into consideration. We should believe in what was mentioned in the Qur'an, Sunnah and the consensus of the Companions and the Imams of Salaf. We advise you to read Al-`Aqidah Al-Wasitiyyah by Ibn Taymiyah, Ijima` Al-Juyush Al-Islamiyyah by Ibn Al-Qayyim and Al-`Ulu Lil`aly Al-Ghaffar by Al-Dhahabiy. In these books, you will find the truth and their proofs.

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The third question of Fatwa No. 7405

Q 3: It is said that Allah is over His Throne and that the Throne is above the Kursiy (Chair) that is above the heavens and the earth, and we live on the earth. It is also said that Allah is closer to us than our jugular veins. What is the proper way for us to worship our Lord so we can enter Paradise?

A: Firstly: It is obligatory to believe that Allah (Exalted be He) is over His Throne. Allah (Exalted be He) says: ﴾The Most Gracious (Allâh) rose over (Istawâ) the (Mighty) Throne (in a manner that suits His Majesty).﴿ It must also be believed that He is closer to us than our jugular veins, as He (Exalted be He) says: ﴾And indeed We have created man, and We know what his ownself whispers to him. And We are nearer to him than his jugular vein (by Our Knowledge).﴿

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Therefore, according to His Knowledge and His Angels, He (Exalted be He) is over His Throne and far above mixing with His Creatures.

Secondly: If a Servant worships Allah in a sound manner, this is accepted by and satisfying to Allah, and it is a way to enter Paradise, with Allah's Bounty. Worship should be performed sincerely for the Sake of Allah, seeking to please Him, and in conformity in appearance with that which was obligated by Allah in His Book and clarified by His Messenger (peace be upon him).

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The second question of Fatwa No. 6648

Q 2: Where are the Throne and the Chair? Are they above the earth or under it or upon it?

A: According to Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim community), the Throne and the Chair are above the Heavens. The Heavens are above the earth and around it.

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The Attribute of Laughing

(Part No. 3; Page No. 206)

Second question from Fatwa No. 5733

Q 2: What is the meaning of the Saying of the Prophet (peace be upon him): (Allah laughs at two men, one of them kills the other and both will enter Paradise) **Narrated by Al-Bukhari and Muslim ?**

A: The Hadith reads: (Allah laughs at two men; one of them kills the other but they both enter Paradise. One of them fights in the way of Allah, and becomes a martyr. Then, Allah guides the Killer who fights in the way of Allah, the Almighty and Exalted, and becomes a martyr.) This Hadith proves that Allah has the Attribute of Laughing yet in a way that befits His Magnificence and Greatness. He is like no other being. Allah (Glorified be He) says: (There is nothing like Him; and He is the All-Hearer, the All-Seer.)

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The Qur'an is the word of Allah

Fatwa No. 4106

Q: I recently heard an Imam (the one who leads congregational Prayer) in a Masjid (mosque) mentioning the merits of the Qur'an. He said that the Qur'an was created by Allah. That is what he said. However, during my study of Tawhid (monotheism), I learned that the Mutazilites were those who claimed that the Qur'an is created; whereas Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim community) refuted their claims, as they believe that the Qur'an is not created, but is the actual speech of Allah which was revealed by Him to Muhammad (peace be upon him). I do not know whether the shaykh had another intention when he made this statement. What is your opinion regarding this statement of the Imam of the Masjid? Please advise.

A: If the case is as you have mentioned, that you think the Qur'an is the actual words of Allah which were revealed by Him to Prophet Muhammad (peace be upon him), whereas the Imam of the Masjid said that the Qur'an was created by Allah, your `Aqidah (creed) is correct, and is consistent with the opinion of Ahl-ul-Sunnah wal-Jama`ah. As for the opinion of the Imam, that the Qur'an was created by Allah, it is false, as it contradicts the texts of the Qur'an, the Sunnah and the way the Salaf (righteous predecessors) understood it. You should advise him, as this might have been

an unintentional slip of tongue, and he merely needs to be corrected. If you discover in your conversation with him that he really believes that Qur'an is created, and insists on his opinion, you should guide him to the truth if you can. Otherwise, you can give him the book entitled Al-`Aqidah Al-Wasitiyyah by Ibn Taymiyah (may Allah have mercy on him), Al-Tadmuriyyah also by him, and Sharh Al-Tahawiyyah by Shaykh Ibn Abul-`Izz (may Allah have mercy on him). You can inform him about these books so that he can be introduced to the correct `Aqidah.

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The third question of Fatwa No. 6525

Q 3: How was the Qur'an revealed? Is it the very Word of Allah or only a revelation to the Messenger who expressed it in human words? If the Qur'an is truly the Word of Allah, does Allah speak like humans? If Allah speaks like humans, then we are worshipping a being that speaks like us?

A: The Qur'an is the very Word of Allah both in letter and meaning. Allah, the Lord of the Worlds, spoke it and Gabriel (peace be upon him) heard it from Allah and then revealed it to Muhammad (peace be upon them both) without changing or altering a word of it. Allah (Exalted be He) says: ﴿And truly, this (the Qur'ân) is a revelation from the Lord of the 'Alamîn (mankind, jinn and all that exists),﴾ ﴿Which the trustworthy Rûh [Jibrîl (Gabriel)] has brought down﴾ ﴿Upon your heart (O Muhammad صلى الله عليه وسلم) that you may be (one) of the warners,﴾ ﴿In the plain Arabic language.﴾

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Allah (Exalted be He) took it upon Himself to preserve the Qur'an and to entrust it to the heart of Muhammad (peace be upon him) along with its explanation. Allah (Exalted be He) says: ﴿Verily, We, it is We Who have sent down the Dhikr (i.e. the Qur'ân) and surely, We will guard it (from corruption)﴾ Allah also says:﴿ Move not your tongue concerning (the Qur'ân, O Muhammad صلى الله عليه وسلم) to make haste therewith.﴾ ﴿It is for Us to collect it and to give you (O Muhammad صلى الله عليه وسلم) the ability to recite it (the Qur'ân).﴾ ﴿And when We have recited it to you [O Muhammad صلى الله عليه وسلم through Jibrîl (Gabriel)], then follow its (the Qur'an's) recital.﴾ ﴿Then it is for Us (Allâh) to make it clear (to you).﴾

Allah's Speech is different from the speech of humans, Jinn and angels. The qualities and manner of Allah's Speech are specific to Allah (may He be Praised). Allah Alone knows the truth about these qualities. He is not similar to any of His Creation in anything. Allah (Glorified be He) says: ﴿There is nothing like Him; and He is the All-Hearer, the All-Seer.﴾ Just as His Essence is different from all other essences, His Attributes are different from the attributes of all other beings. Exalted is Allah and High above what the sinners claim.

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Saying: "Exalted is He Whose Eyes do not sleep"

(Part No. 3; Page No. 212)

Fatwa No. 7635

Q: There are young men here who swear by the words: "Exalted is He whose Eyes do not sleep". Is this a permissible oath? These young men join between the Attribute of not being liable to sleep with the Eye of the Creator (Glorified and Exalted be He). Allah did not tell us that. All that is mentioned in the Qur'an is His saying: ﴾Neither slumber nor sleep overtakes Him.﴿

A: Saying: "Exalted is He whose Eyes do not sleep" or "By Allah whose Eyes do not sleep" is permissible. It is an Attribute of perfection. Allah says in the Qur'an: ﴾in order that you may be brought up under My Eye.﴿ According to the Qur'an, Allah is neither overtaken by drowsiness nor sleep. It was reported in the authentic Sunnah that Allah does not sleep and He is not liable to sleep. Moreover, the saying: "Exalted is He whose Eyes do not sleep," is not an oath.

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Warding off the argument of Hulul (indwelling)

Fatwa No. 4715

Q: What is the meaning of the following Speech of Allah mentioned in Hadith Qudsy (Revelation from Allah in the Prophet's words): ﴾If I love him, I become his sense of hearing with which he hears, his sense of sight with which he sees, his hand with which he grips, and his leg with which he walks.﴿ **?**

A: If Muslims fulfill what is prescribed for them, do their best in drawing nearer to Allah (Exalted be He) by performing and maintaining Nawafil (supererogatory acts of worship), Allah will love and support them in all that they do. That is, when they hear, their hearing will be directed by Allah in a way that they will not hear anything but good; not accept but truth; and falsity will be displaced of their way. Whereas as they see by their eyes or feel by their hearts, Allah will enlighten their sight, thus becoming guidance and clear vision from Allah. Accordingly they will be able to distinguish between Truth and Falsehood. Such that as they seize, they will seize by Allah's Power, in a manner that their seizure

will be drawn from Allah with the aim of supporting truth. And when they move, their movements will be in obeying Allah to seek knowledge or strive in the cause of Allah and the like. In short, all their explicit and implicit acts will be directed by Allah's Guidance and Support.

So, it is clear that there is no indication in the Hadith to Hulul (indwelling; pantheism) or the unity of Allah in His creatures. This is also shown at the end of a Hadith Qudsy, in which Allah (Exalted be He) says: ﴾If he asks me, I will give him, and if he seeks My refuge, I will surely grant it to him.﴿ and in some other narrations: ﴾I become his sense of hearing with which he hears, and his sense of sight with which he sees.﴿ etc. This is an indication of the purpose in the beginning of the Hadith, in addition to a declaration to a questioner and a questionee, a refugee and a protector, and a support-seeker and a supporter. This Hadith is parallel to another Hadith Qudsi in which Allah (Exalted be He) says: ﴾My servant, I was ill but you did not visit Me!﴿ ...etc. In each Hadith, the end explains its beginning. But, people of whims who follow Mutashabihat (Qur'anic verses and Hadith texts whose meanings are not clear or not completely agreed upon) and abandon the clearly decided ones, use these to go astray.

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The first question of Fatwa No. 5213

Q 1: How do we refute those who claim that Allah is everywhere (Exalted be He)? What is the ruling on a person who claims this?

A: First, the 'Aqidah (creed) of Ahl-ul-Sunnah wal-Jama'ah (those adhering to the Sunnah and the Muslim community) entails that Allah (Exalted be He) Himself is above His Throne; He is not inside the world, but a separate entity from it. He is omniscient, and nothing is hidden from Him on earth or the heavens, as Allah says, ﴾Indeed, your Lord is Allâh, Who created the heavens and the earth in Six Days, and then He rose over (Istawâ) the Throne (really in a manner that suits His Majesty).﴿ Allah also says, ﴾The Most Gracious (Allâh) rose over (Istawâ) the (Mighty) Throne (in a manner that suits His Majesty).﴿ Allah also says, ﴾Then He (Istawâ) rose over the Throne (in a manner that suits His Majesty). The Most Gracious (Allâh)! Ask Him (O Prophet Muhammad صلى الله عليه وسلم , concerning His Qualities: His rising over His Throne, His creations, etc.), as He is Al-Khabîr (The All-Knower of everything i.e. Allâh).﴿ Allah also says, ﴾Allâh it is He Who has created the heavens and the earth, and all that is between them in six Days. Then He rose over (Istawâ) the Throne (in a manner that suits His Majesty).﴿ Allah also says, ﴾And He it is Who has created the heavens and the earth in six Days and His Throne was on the water﴿ The evidence on His being above His creatures is that the Qur'an descended (was revealed) from Him; descent can only be downwards, as Allah says, ﴾And We have sent down to you (O Muhammad صلى الله عليه وسلم) the Book (this Qur'ân) in truth, confirming the Scripture that came before it and Muhaymin (trustworthy in highness and a witness) over it (old Scriptures).﴿

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Allah also says, ﴾Hâ-Mîm. [These letters are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings].﴿ ﴾The revelation of the Book (this Qur'ân) is from Allâh, the All-Mighty, the All-Knower.﴿ Allah also says, ﴾Hâ-Mîm. [These letters are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings].﴿ ﴾A revelation from (Allâh), the Most Gracious, the Most Merciful.﴿ There are many other Ayahs which attribute Highness to Allah (Exalted be He). In the Hadith reported by Mu`awiyah ibn Al-Hakam Al-Sulami he said, ﴾I had a slave-girl who used to tend the sheep by Uhud and Al-Guwwaniyyah. I went there one day and I found that a wolf had eaten one of the sheep. I am an ordinary human being who gets angry, so I hit her. She went to complain to the Messenger of Allah (peace be upon him), so I felt irritated about it, and I asked him, "O, Messenger of Allah! Shall I set her free?" He said, "Bring her to me." He asked her, "Where is Allah?" She said, "In the heavens." He asked her, "Who am I?" She said, "You are the Messenger of Allah." He said to me, "Set her free, for she is a Mu'minah (believer)."﴿ Related by Muslim , Abu Dawud , Al-Nasa'iy and others. It is mentioned in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim), in the Hadith narrated from Abu Sa`id Al-Khudriy (may Allah be pleased with him) that he said, "The Messenger of Allah (peace be upon him) said, ﴾Do you not trust me though I am the trustworthy man of the One in the Heavens, and I receive the news of Heaven (i.e. Divine

Revelation) both in the morning and in the evening?) "

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Second, a person who believes that Allah is everywhere is in fact a believer in Hulul (indwelling). Such people are answered with the previously mentioned evidences, that Allah is in the heavens, above the Throne, separate from His creatures. If they comply with the Ijma' (consensus) of the Qur'an and the Sunnah, it will be fine. Otherwise, they are considered Kafirs (disbelievers) and apostates.

As for Allah's saying, (And He is with you (by His Knowledge) wheresoever you may be.) , this means that according to Ahl-ul-Sunnah wal-Jama`ah He is omniscient and aware of their conditions. As for Allah's saying, (And He is Allâh (to be worshipped Alone) in the heavens and on the earth; He knows what you conceal and what you reveal, and He knows what you earn (good or bad). (See V.43:84)) , it means that Allah is the One Who is worshipped by the people in the heavens and the people of the Earth. As for Allah's saying, (It is He (Allâh) Who is the only Ilâh (God to be worshipped) in the heaven and the only Ilâh (God to be worshipped) on the earth.) , it means that Allah (Exalted be He) is the Ilah (god) of the people of the heavens and the people of the earth; and that there is no one who truly deserves to be worshipped but Him. This is how the Ayahs and the Hadiths narrated regarding this issue relate, according to the people who follow the truth.

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Al-Asha`iri School

(Part No. 3; Page No. 220)

The seventh question of Fatwa No. 6606

Q 7: If people adhering to Al-Asha`iri school die before Tawhid-ul-Asma' wal-Sifat (Oneness of Allah's Names and Attributes) reaches them, for they had never heard of or understood this Tawhid and no one warned them of Al-Asha`iri school so that they can deny it. They admit Tawhid-ul-Rububiyyah (Oneness of Allah's Lordship) and Tawhid-ul-Uluhiyyah (Oneness of Worship). What is the ruling on them and are they excused or not?

A: The followers of Al-Asha`iri school are not disbelievers, rather they erred in Ta'wil (allegorical interpretation) of some Allah's attributes. Therefore, their affair rests with Allah (may He be Praised and Exalted).

May Allah grant us success! May Peace and blessings of Allah be upon our Prophet Muhammad, his family, and Companions!

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The third question of Fatwa No. 10909

Q 3: Some people repudiate the ascription of the book of [Al-Ibanah] to Abu Al-Hasan Al-Ash`ari. They argue that it is not of his literary heritage. Has any Muslim scholar adopted this view? What are the evidences I may use to refute this view? Finally, I hope your eminence will recommend some books for me that will help me call people to Allah

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in light of the guidance of the Qur'an and Sunnah of the Prophet (peace be upon him).

A: It has been widely believed among religious scholars in the present and past that the book of [Al-Ibanah] is written by Abu Al-Hasan Al-Ash`ari. Some of his followers adopted his views while other scholars disagreed with him in some of his views in Al-Ibanah and even criticized him. However, they did not deny the fact that the book was written by him. The basic rule is to accept the widely established and well known ascription of this book to Abu Al-Hasan. If the person who denies this has proof to support his view, let them bring it forth so that we may examine it.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The twelfth question of Fatwa No. 4264

Q12: With regard to Imam Al-Nawawy, some people say: "He is Ash`ary concerning the Names and Attributes of Allah." Is it correct to say so? What is the evidence for this? Is it permissible to talk about scholars in such a way? Others said that he has written a book called Bustan Al-`Arifin in which he followed the Sufi example. Is this correct?

A: He committed mistakes with regard to the Attributes of Allah. He followed the example of those who allegorically interpreted the Attributes of Allah. Therefore, he is not to be imitated in this aspect. One should adhere to the saying of Ahl-ul-Sunnah (those adhering to the Sunnah); confirming the Attributes and Names of Allah as they were mentioned in the Qur'an and the authentic Sunnah. One should believe in these Attributes in a way that befits the Majesty of Allah

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(Exalted be He) without Tahrif (distortion of the meaning), Ta`til (denial of Allah's Attributes), Takyif (questioning Allah's Attributes) or Tamthil (likening Allah's Attributes to those of His Creation). This means to work according to Allah's saying: ﴾There is nothing like Him; and He is the All-Hearer, the All-Seer.﴿ and other Ayahs (verses) of the same meaning.

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Accusing Ibn Taymiyyah of Tajsim

(Part No. 3; Page No. 224)

Fatwa No. 6911

Q: I am almost 16 years old, everybody is impressed with my personality, because of my profuse knowledge of religion and sciences. I was very religious, until I joined a Sufi group led by a shaykh called, Muhammad `Eid Al-Husayny. In few months, I was one of his students, I would rather say one of his servants for I used to wipe my face with his hands, kiss them, and help him wear his shoes. I even used to race with others to help the shaykh wear his shoes. At the same time, I read books written by Shaykh Al-Islam Ibn Taymiyyah, for I used to hear the shaykh insulting him, declaring him as a Kafir (disbeliever), and one of Al-Mushabihah (anthropomorphist: those who liken Allah's Attributes to those of His creation). When reading his books I found contradiction between what is mentioned in them and what the shaykh was saying. However, I tried to convince myself that these books were fabricated as the shaykh says. He also says that Wahhabism is a dissident Islamic group just like Al-Mushabbihah Kharijites and the Mu`tazilites. I also used to debate with a Salafi group (those following the way of the righteous predecessors) and support my views with the Hadiths which the shaykh narrates to us, but then I would discover that they are Hadith Mawdu`(fabricated). They used to tell me that I would soon abandon this shaykh, if Allah guides me to the truth.

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I stayed with this shaykh for about six months leading a Sufi life replete with acts of Shirk (associating others in worship with Allah). Every lesson, the Shaykh narrate to us the miracles of his masters, the 'Awliya' (pious people) and his own such as the knowledge of Al Ghayb (the unseen) which he speaks of indirectly but a word to a wise man is enough. I used to believe everything he said. My friends used to bring Sahih Hadiths (a Hadith that has been transmitted by people known for their uprightness and exactitude; free from eccentricity and blemish) that contradict his views. However, I used to tell them that the shaykh must be more knowledgeable than them.

On the 15 Sha`ban, 1401, the shaykh said that everyone who trusted him should imitate him without objection. He said that the Sahabah (Companions of the Prophet) used to obey the orders of Allah and His Messenger and used to say, "We hear, and we obey. (We seek) Your Forgiveness, our Lord, and to You is the return (of all)." When he said this, I felt relieved even though I was sweating badly that night from heat. Since then, I started doubting him. After two days I traveled to Madinah and then to Makkah Al-Mukarramah to perform `Umrah. There, I met a Saudi man called `Abdul-`Aziz Al-Salih Al-Tawiyan from Buraydah. I informed him about my story. He brought me books refuting

Sufism in addition to books written by Shaykh Al-Islam Ibn Taymiyyah. My doubts increased, therefore I left him after he had made me deviate from the Straight Path, may Allah keep him in misguidance - May Allah forgive him. Taking into consideration that when

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I talked to some of his followers, they accused me of being mad. Now, a debate is taking place between me and one of the shaykh's followers without his knowledge. I want to refute the claims of a dear friend who is at the same time a follower of the shaykh, which are as follows:

1- Please, explain the Prophet's saying, (Whenever someone greets me, Allah returns the soul to my body (in the grave) and I return his greeting.)

2- The follower of the shaykh accused Ibn Taymiyyah of being an anthropomorphist. Please, clarify this point.

3- The last point is regarding the Awliya'. Thanks to Allah, I have knowledge regarding these matter but it is limited in comparison to yours. May Allah keep you to protect Islam and Muslims!

A: The claims of this person that Shaykh Al-Islam Ibn Taymiyyah (may Allah be merciful to him) was an anthropomorphist is false. The shaykh believed in Allah, His Names, and Attributes which is the same `Aqidah (creed) of the Salaf (Righteous Predecessors). He described Allah in the same manner which Allah describes Himself or what His Messenger (peace be upon him) describes Him with without Tahrif (distortion of the meaning), Ta`til (denial of Allah's Attributes), Takyif (questioning Allah's Attributes), or Tamthil (likening Allah's Attributes to those of His Creation). This is clear in his books such as Al-`Aqidah Al-Wasitiyyah and Al-Risalah Al-Tadmuriyah, etc. However, those who follow Bid`ah (rejected innovation in religion) such as; the Jahmiyyah, and the Mu`tazilite accuse whoever ascribes the Attributes to Allah in a manner that befits him of being an anthropomorphist. Also, Al-Asha`irah

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accuse whoever contradict their view of the interpretation of Allah's Attributes, of being an anthropomorphist. There are no texts that negate or affirm anthropomorphism, and therefore, a Muslim should not negate or affirm it, because the Attributes are Tawqifiy (bound by a religious text and not amenable to personal opinion)

As for the Hadith narrated by Abu Hurayrah (may Allah be pleased with him) and related by Abu Dawud: (Whenever greets me, Allah returns my soul (to my body in the grave) and I return his greeting.) , we have previously issued Fatwa No. 4383 regarding this Hadith, as follows:

Q: Is the Prophet (peace be upon him) alive in his grave in the worldly sense after his soul is restored to his body? Or is he alive in his grave in the sense of the life of Al-Barzakh (period between death and the Resurrection) during which he is not held legally accountable for his actions? The Prophet (peace be upon him) said when he had the fatal illness: (O Allah, join me with the highest company.) **Does this indicate that his body is placed now in the grave without his soul while his soul is placed in the highest part of `Illiyyun and it will join his body on the Day of Resurrection? Allah (Exalted be He) says:** (And when the souls are joined with their bodies, (the good with the good and the bad with the bad).)

A: Our Prophet (peace be upon him) is alive in his grave in the sense of the life of Al-Barzakh, so he enjoys the blessings that Allah has prepared for him as a reward for his great deeds that he did in

this world. However, his soul does not join his body in the grave as it was in this world as life in the grave is not like the life of this world, or the life in the Hereafter.

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Rather, it is the life of Al-Barzakh which comes in between his life in this world and his life in the Hereafter. Hence we know that he died as other Prophets and other people before him died. Allah (Exalted be He) says, ﴾And We granted not to any human being immortality before you (O Muhammad صلى الله عليه وسلم): then if you die, would they live forever?﴿ , ﴾Whatsoever is on it (the earth) will perish.﴿ ﴾And the Face of your Lord full of Majesty and Honour will remain forever.﴿ and ﴾Verily you (O Muhammad صلى الله عليه وسلم) will die, and verily they (too) will die.﴿ There are other Ayahs indicating that Allah caused him to die. Moreover, the Sahabah (Companions of the Prophet - may Allah be pleased with them all) washed and shrouded his body, offered the funeral prayer and buried him. If he had been alive in the worldly sense, they would not have done the same things that are done with other people who die.

Fatimah (may Allah be pleased with her) asked for her inheritance from her father (peace be upon him) because she was convinced that he had died, and no one among the Sahabah (may Allah be pleased with them all) differed with her concerning that. Rather, Abu Bakr responded to her request by saying that nothing could be inherited from the prophets.

The Sahabah unanimously agreed to choose a caliph for the Muslims to succeed the Prophet (peace be upon him). That is why Abu Bakr (may Allah be pleased with him) was appointed as caliph. If the Prophet (peace be upon him) had been alive in a worldly sense, they would not have done that. These are all indications that there was a consensus among them that he (peace be upon him) died.

During the sedition and the turmoil during the caliphate of `Uthman and `Aly

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(may Allah be pleased with them both), they did not go to his grave to consult him or ask him for a way out of their problems, seditions, or the way to solve them. Likewise, they did not go to him before that or after it. If he (peace be upon him) had been alive in a worldly sense, they would not have overlooked consulting him when they were in such great need of someone to save them from the trials that surrounded them.

With regard to the soul of the Prophet (peace be upon him), it is in the highest part of `Illiyyun, because he is the best of creation, and because Allah has given him Al-Wasilah which is the most superior degree in Paradise.

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Q: Does the Prophet (peace be upon him) hear a person when he invokes or calls at his grave or when a person invokes Allah's peace upon him as narrated in the Hadith: "Whoever invokes Allah's peace upon me I will hear him..." Is this Hadith authentic, weak, or ascribed falsely to Allah's Messenger (peace be upon him)?

A: The basic rule states that dead people do not hear humans' calling or invoking, Allah (Exalted be He) says: ﴾but you cannot make hear those who are in graves.﴿ Nothing in the Qur'an or the authentic Sunnah states that the Prophet hears all invocations or calls to confirm this special characteristic for him. It is only authentically reported that he (peace be upon him) hears a person's invoking Allah's peace and blessings upon the Prophet (peace be upon him) no matter how far or close the person may be from the Prophet's grave. It is the same in either case according to the Hadith reported on the authority of `Aly ibn Al-Husayn Ibn `Aly (may Allah be pleased with them) that he saw a man who used to go to an opening at the grave

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of the Prophet (peace be upon him) then enter through it and invoke Allah. `Aly then forbade him from doing so and said, 'Should I relate to you a Hadith I heard from Allah's Messenger (peace be upon him)? He (peace be upon him) said: ﴾Do not make my grave a place of celebration and do not make your houses graves, but invoke blessings on me, for your blessings reach me wherever you may be﴿

As to the Hadith: ﴾ Whoever invokes Allah's Peace upon me at my grave I will hear him and whoever invokes Allah's Peace upon me afar It will be related to me, ﴿ it is considered a Da`if (weak) Hadith by religious scholars. Ibn Taymiyyah said that this Hadith is ascribed falsely to Al-A`mash according to the general consensus of Hadith scholars. As to the Hadith narrated by Abu Dawud with a Hasan Isnad (chain of narration) on the authority of Abu Hurayrah (may Allah be pleased with him) that the Prophet (peace be upon him) said: ﴾Whenever someone greets me, Allah returns the soul to my body (in the grave) and I return his greeting,﴿ it does not say that the Prophet (peace be upon him) hears the person's invocation. In fact, it says he (peace be upon him) may reply the greeting when angels tell him of the person who greets him. Supposing that the Prophet (peace be upon him) hears the Muslim's invocation, this does not mean we may call or invoke him.

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Q: Is it a polytheistic act to call and seek help from the Prophet (peace be upon him) during hard times, whether near or far from his grave?

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A: Calling upon or seeking help from the Prophet (peace be upon him) after his death to fulfill needs and remove troubles is a form of the major Shirk (associating others in worship with Allah) that puts a person out of the pale of Islam. This is regardless of the person being near or far from the Prophet's grave. One Example of this Shirk is saying, "O Messenger of Allah! I seek your help for healing or returning the absent one, etc." Allah (Exalted be He) says, ﴾And the mosques are for Allâh (Alone): so invoke not anyone along with Allâh.﴿ Allah also says: ﴾And whoever invokes (or worships), besides Allâh, any other ilâh (god), of whom he has no proof; then his reckoning is only with his Lord. Surely! Al-Kâfirûn (the disbelievers in Allâh and in the Oneness of Allâh, polytheists, pagans, idolaters) will not be successful.﴿ He (Exalted be He) further says, ﴾Such is Allâh, your Lord; His is the kingdom. And those, whom you invoke or call upon instead of Him, own not even a Qitmîr (the thin membrane over the date-stone).﴿ ﴾If you invoke (or call upon) them, they hear not your call; and if (in case) they were to hear, they could not grant it (your request) to you. And on the Day of Resurrection, they will disown your worshipping them. And none can inform you (O Muhammad صلى الله عليه وسلم) like Him Who is the All-Knower (of everything).﴿

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Q: What are the best greetings to be given when standing in front of the Prophet's grave? I mean, is it better to say: "Peace and blessings be upon you, O Messenger of Allah," or to say in the form of a request: "O Allah! Send peace and blessings upon Muhammad and upon the family of Muhammad"? Does the Prophet (peace be upon him) look at those who are greeting him by his grave? Did the Prophet's hand come out of his grave to return the greeting of one of the great Sahabah (Companions) or Awliya' (pious people)?

A: (a) As far as we know, no specific wording has been authentically reported from the Prophet (peace be upon him) to be used when greeting him by his grave. It is, therefore, permissible to say:

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"Peace and blessings be upon you, O Messenger of Allah," as this is in the form of a request and it is established. It is also permissible to greet him using Al-Salah Al-Ibrahimiyyah (the second part of Tashahhud), and say: "O Allah! Send peace and blessings upon Muhammad..." However, it is better to greet him using the same form of greeting as is used when visiting other graves. This is because Ibn `Umar (may Allah be pleased with them) used to say, when visiting the grave of the Prophet (peace be upon him): "Peace be upon you, O Messenger of Allah; peace be upon you, O Abu Bakr, and peace be upon you father," then he would leave.

(b) It is not confirmed in a book or a Sahih (authentic) Sunnah (whatever was reported from the Prophet) that he (peace be upon him) sees those who visit his grave. The basic ruling is that he (peace be upon him) does not see them, until it is authentically proven otherwise by evidence from the Qur'an or the Sunnah.

(c) The basic ruling is that the dead, whether they are prophets or anyone else, do not move in their graves by stretching out their hands or doing anything else. Accordingly, saying that the Prophet's hand came out to return the greeting of some of his visitors is not true and a groundless fantasy.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

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Allegorical interpretation of the Attributes of Allah

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The first question of Fatwa no. 5082

Q 1: We learned at school that the doctrine of Ahl-ul-Sunnah wal-Jama`ah (adherents to the Sunnah and the Muslim mainstream) concerning the Names and Attributes of Allah is to believe in them without Tahrif (distortion of the meaning), Ta'til (denial of Allah's Attributes), Takyif (descriptive designation of the Attribute), or Tamthil (likening Allah's Attributes to those of His creatures). We knew that we must not allegorically interpret the texts that contain these Attributes. But we have come to meet some people who told us that there are two schools of thought in the creed of Ahl-ul-Sunnah wal-Jama`ah. The first school is that of Ibn Taymiyyah and his students (may Allah be merciful to them). The second school is that of Al-Asha`irah. What we learned at school was the views held by Ibn Taymiyyah and his students. The rest of Ahl-ul-Sunnah wal-Jama`ah; Al-Asha`irah, Al-Matrudiyyah and others had no objection as to giving allegorical interpretation to the Names and Attributes of Allah as long as this will not lead to contradiction with decisive Shar'y (Islamic legal) texts. They based their argument on some views attributed to Ibn Al-Jawzy (may Allah be merciful to him) and some other scholars in this regard. Even Ahmad ibn Hanbal, the Imam of Ahl-ul-Sunnah (adherents to the Sunnah), had allegorically interpreted some Attributes of Allah such as those mentioned in sayings attributed to the Prophet (peace be upon him) such as: ﴾The hearts of the children of Adam are between two Fingers of The Most Merciful...﴿ And: ﴾The Black Stone is Allah's Right Hand on earth.﴿ And those Attributes mentioned by Allah (Exalted be He) in His saying: ﴾And He is with you (by His Knowledge) wheresoever you may be.﴿ and so on.

The question that arises here is: Is it Islamically correct to divide Ahl-ul-Sunnah wal-Jama'ah into two schools in such a way? Ahl-ul-Sunnah wal-Jama`ah into two sects this way?

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What is your opinion concerning the allegorical interpretation of the Attributes of Allah when there is no contradiction with decisive Shar'y texts? What would be the position of the scholars who allegorically interpreted the Attributes, like Ibn Hajar, Al-Nawawy, Ibn Al-Jawzy and others? Should we still consider them to be from among the Imams of Ahl-ul-Sunnah wal-Jama`ah? Or we should regard that they were mistaken in their interpretation, or they deliberately deviated? It is well-known that Al-Asha`irah allegorically interpreted all the Attributes of Allah except the seven Attributes of Al-

Ma`any (meanings). But, if one of the scholars allegorically interprets two or three of these Attributes, should we consider him to belong to Al-Ash'ariah?

A: Firstly: The claim that Imam Ahmad had allegorically interpreted some of the Attributes of Allah as those mentioned in the Hadith: ﴾The hearts of the Servants (of Allah) are between two Fingers of The Most Merciful...﴿ And the Hadith: ﴾The Black Stone is Allah's Right Hand on earth﴿ etc., is not true. Ahmad ibn Taymiyyah said: "What is transmitted through Abu Hamid Al-Ghazaly from a Hanbaly scholar who stated that Ahmad made allegorical interpretation only in three texts: 'The Black Stone is Allah's Right Hand on earth', 'The hearts of the children of Adam are between two Fingers of The Most Merciful', and 'I find the Relief given by the Most Merciful from the direction of Yemen' is a false narration ascribed to Imam Ahmad. This was neither transmitted from him through a sound Isnad (chain of narrators) nor did any of his students report that from him. This Hanbaly who was quoted by Abu Hamid is unknown. His knowledge about what he narrated and the proof as to whether he was truthful in his narration can not be ascertained." Majmu' Al-Fatawa: vol. 5, p.398.

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The explanation for this issue is that Ta'wil has three meanings: First: It is the told meanings of a thing when realized and brought into reality, as in the Saying of Allah about Yusuf (peace be upon him): ﴾This is the interpretation of my dream aforetime!﴿ It means: here it is materialized and turned into concrete reality. Obviously, this is not what is meant by the texts as mentioned in the question. **Second:** Second: It is the skipping of the explicit meaning of a statement and following an allegorical tenor due to a semantic indication. This is the most appropriate opinion of scholars of Kalam (a discipline that searches for answers to creedal issues using logic) and scholars of Usul-ul-Fiqh (principles of Islamic jurisprudence). Yet, this meaning of Ta'wil does not apply to the aforementioned texts, whose explicit meaning is actually intended and can not be overlooked. We shall elaborate on this in our explanation of the third meaning of Ta'wil. **Third:** Ta'wil means explaining the direct meanings of the words according to their explicit denotation that first come to the mind of a listener who is well-versed in the Arabic language. This is indeed what is intended in the texts above. The phrase: "The Black Stone is Allah's Right Hand on earth" does not mean in fact that the Black Stone is one of Allah's Attributes and that it is really His Right Hand so that we should overlook its explicit meaning to an allegorical one. The explicit meaning here means that the Black Stone is as the Right Hand of Allah. This becomes clear when we look at the rest of the narration which says: "Whoever touches it will be as if he shakes hands with Allah and whoever kisses it will be as if he kisses the Right Hand of Allah.." Through reading the entire narration, one realizes that the explicit meaning is intended. This view is adopted by the Imams of Salaf (righteous predecessors), like Imam Ahmad and others.

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Ta'wil here means the explication of the meaning and it does not mean turning away from the explicit meaning to an allegorical one, as it was alleged by some later scholars. In addition, the above texts are not part of the authentic Hadith of the Prophet (peace be upon him). They are mere Athar (narrations from the Companions) reported from Ibn `Abbas (may Allah be pleased with him). Likewise, the explicit meaning of the Hadith: ﴾The hearts of the Servants (of Allah) are between two Fingers of The Most Merciful﴿ signifies neither contact nor adjacency. It solely intends to prove that the Most Merciful has fingers, just as men have hearts. The sentence as a whole underlines the perfection of Allah's Might and His complete disposal of His servants' affairs. When it is said that someone is in the hand of the king, does it mean that the king is physically holding him in his hand? Of course not. It simply means that he is under his control or in his presence. It does not also necessitate a physical contact with or adjacency to the hands of the king. It rather means that there

is a person and there is a king who has two hands and who is capable of disposing of this person's affairs without contact or adjacency. The same thing is applicable to the Saying of Allah (Exalted be He): ﴾in Whose Hand is the dominion﴿ And: ﴾Floating under Our Eyes﴿ and other similar Ayahs (Qur'anic verses). **Secondly:** Dividing Ahl-ul-Sunnah wal-Jama`ah into two schools in such a way is not Islamically right. The Sahabah (Companions of the Prophet, may Allah be pleased with them) had formed one nation in their `Aqidah (creed) and in their polity until the era of the caliphate of `Uthman (may Allah be pleased with him). Then, signs of political differences began to appear, without touching the `Aqidah. When 'Uthman was killed and a group of people pledged allegiance to `Aly and another group pledged allegiance to Mu`awiyah (may Allah be pleased with them), political wars erupted among them.

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A group of people seceded from them who were called Kharijites. This group did not differ from the Muslims with regard to the six principles of Iman (faith/belief) or the five pillars of Islam. However, they differed with them only with regard to the question of the caliphate, judging as a Kafir (disbeliever) whoever commits major sins, ruling out the wiping over the feet in Wudu' (ablution) and some other non-creedal matters. Then, an extremist group among the supporters of `Aly `Aly excessively adored him to the point that some of them associated him with Allah (Exalted be He). This group was called Shiites. Kharijites and Shiites had split into many sub-sects. Later on, towards the end of the era of the Sahabah (may Allah be pleased with them), a sect branched off from the Muslim mainstream and denied divine predestination. Hence they were called Qadariyyah. After them came Al-Ja`d ibn Dirham who was the first to deny the Attributes of Allah and to make allegorical interpretation of the Ayahs and Hadiths, slipping far away from their intended meanings. But he was killed by Khalid Al-Qasry. Al-Jahm ibn Safwan followed Al-Ja`d in denying the Attributes of Allah and making allegorical interpretations of the texts that include them. He became famous due to this interpretative trend of which he was a pioneer. Those who followed his method were called Jahmiyyah (a deviant Islamic sect denying some of the Attributes of Allah, claiming they are ascribed to people and cannot be ascribed to Allah). Then appeared Mu`tazilah (a deviant Islamic sect claiming that those who commit major sins are in a state between belief and disbelief) who followed the example of Jahmiyyah in their allegorical interpretation of the texts that include the Attributes of Allah, arguing that this would raise Allah high above the literal meaning of these texts. Moreover, they followed Al-Qadariyyah in denying divine predestination and called it 'justice'. They also followed the Kharijites in rising against rulers and called it 'enjoining good'. They held many other controversial doctrines. Following this path, Abu Al-Hasan `Aly ibn Isma`il Al-Ash`ary was educated in their school and championed their doctrines. Then, Allah (Exalted be He) guided him to the truth and he definitively relinquished the doctrines of Al-Mutazilah and followed the way of Ahl-ul-Sunnah wal-Jama`ah. He (may Allah be merciful to him) exerted great efforts in refuting the allegations of those who contested the doctrines of Ahl-ul-Sunnah wal-Jama`ah concerning the fundamentals of Islam. However, he remained a partisan to some of the doctrines of Al-Mutazilah such as the allegorical interpretation of the texts that dealt with some of the Attributes of Allah. He was also influenced by the doctrines of Jahm ibn Safwan regarding the authority over men's actions.

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He believed in fatalism and called it 'man's earns'. Many other disputable doctrines are evident in his book "Al-Ibanah", which he had authored short time prior to his death, also in the writings of his students who were well-aware of his thought, and in what Ibn Taymiyyah wrote about him (may Allah be merciful to them all). Therefore, we come to know that Ahl-ul-Sunnah wal-Jama`ah are those Muslims who held fast to the Qur'an and the Sunnah of the Prophet (peace be upon him) as the basis of their `Aqidah and rest of the fundamentals of Islam. They never attempted to contravene

any of the teachings of these two sources on account that they do not agree with their perception and personal views. They held firmly to the example of the Sahabah (may Allah be pleased with them) with regard to tenets of the Iman and pillars of Islam. Therefore, they became Imams of guidance, luminaries of truth and staunch advocates to goodness and prosperity like Al-Hasan Al-Basry, Sa`id ibn Al-Musayib, Mujahid, Abu Hanifah, Malik, Al-Shafi`iy, Al-Awza`iy, Ahmad, Ishaq, Al-Bukhari and those who followed their way in matters of `Aqidah and Istidlal (reasoning by methods other than the recognized sources). As for those who contradicted them in issues pertaining to the fundamentals of Islam, they would retain of the Sunnah as much as they have followed the traditions of the Sahabah (may Allah be pleased with them) and the Imams of guidance. They would also bear a share of Bid`ah (innovation in religion) and errors in as much as they contradicted them thereof, whether little or much. The nearest of those Imams to the path of Ahl-ul-Sunnah wal-Jama`ah was Abu Al-Hasan Al-Ash`ary and those who followed his way in matters of `Aqidah and Istidlal. Based on the above, it becomes obvious that Ahl-ul-Sunnah wal-Jama`ah did not branch off to two schools; they had always formed one school, which was supported and promoted by whoever followed their example. Ibn Taymiyyah was one of those who dedicated their entire lives to this noble cause, though he was not the pioneer of this way.

He was a follower to the way of the Imams of guidance from among the Sahabah. Those who came after these Imams, of the scholars of the first three centuries of Islam - whom the Prophet (peace be upon him) highly praised and testified to their uprightness - as well as Ibn Taymiyyah's counterparts, they fervently supported the example of those who ensued him from among those who belonged to Ahl-ul-Sunnah wal-Jama`ah like Abu Al-Hasan Al-Ash`ary and his students after he had abandoned the Mu'tazilah doctrines and returned to the way of Ahl-ul-Sunnah, except in a few issues. Therefore, he was the nearest scholar in these sects to the mainstream of Ahl-ul-Sunnah wal-Jama`ah. **Thirdly:** Those among Al-Asha`irah and others who allegorically interpreted texts that deal with the Names and Attributes of Allah did so because they erroneously assumed them to be in contradiction to logic-based evidence and some of the Shar`y texts. But the matter is completely different, as there is nothing in these texts that contradicted sound reason and Shar`y texts. In their collectively, the Shar`y texts dealing with the Names and Attributes of Allah support each other in confirming the Names and Attributes of Allah and elevating Him high above resemblance to any of His creatures. **Fourthly:** We consider Abu Bakr Al-Baqillany, Al-Bayhaqiy, Abu Al-Faraj ibn Al-Jawzy, Abu Zakarya Al-Nawawy, Ibn Hajr and their like who allegorically interpreted some of the Attributes of Allah or those who consigned the reality of their meanings to Allah as grand Muslim scholars who were of great help to the Muslim Ummah (nation based on one creed). We ask Allah (Exalted be He) to bestow His Mercy upon them and to reward them well for all that they did for us. They represented Ahl-ul-Sunnah in the respects they followed the Sahabah (Companions of the Prophet, may Allah be pleased with them) and the Imams of the Salaf from the first three centuries of Islam, whom the Prophet (peace be upon him) highly praised and testified to their uprightness. At the same time, we deem them erroneous in their allegorical interpretation of the texts that dealt with the Attributes of Allah and in their contradiction to the views of the Salaf and the Imams of the Sunnah (may Allah be merciful to them), whether by applying Ta'wil to all or part of the Attributes of the Divine Essence

and the Attributes of Action.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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`Abdullah ibn Qa`ud	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of Fatwa No. 7034

Q 1: I am confused about the issue of Allah's Names and Attributes in the Islamic `Aqidah (creed) due to the arguments I read in the "Al-Mujtama`" magazine between Shaykh Al-Fawzan and Shaykh Al-Sabuny, and from their responses to each other. May Allah reward you well! I would like to know Allah's Names and Attributes, what the disagreements on this issue are, and the opinion of Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim community).

A: Firstly: We recommend that you read the books that the Salaf (righteous predecessors) wrote about Tawhid-ul-Asma' wal-Sifat (Oneness of Allah's Names and Attributes) to learn Allah's Names and Attributes and all that should be believed about Tawhid (belief in the Oneness of Allah/ monotheism). For example, you can read Mukhtasar Al-Sawa`iq Al-Mursalah `Ala Al-Jahmiyyah wal-Mu`ttilah and Ijtima` Al-Juyush Al-Islamiyyah, which are both written by Ibn Al-Qayyim, also Al-`Aqidah Al-Wasitiyyah and Al-Sunnah by `Abdullah, the son of Imam Ahmad ibn Hanbal. This is because the Salaf were more knowledgeable about the Din (religion) than the later generations; they had stronger evidences and were more rightly guided. They also expressed themselves clearly and did not distort words from their proper usages. May Allah guide you to discern the Truth and the Straight Path, and to be sincere

in your words and deeds, and obedience to Allah and His Messenger. If you combine this with your studying and learning, this will be the strongest reason for you reaching the truth and to be confident of it; this will help to remove your confusion and refute the falsehood. Also, increase your recitation of the Qur'an, as it is the foundation and the Sunnah is its illustration.

Secondly: The differences in opinion between the Salaf and their followers concerning Allah's Names and Attributes and those who came after them, was that the Salaf and their followers did not interpret the texts of the Qur'an and the Sunnah that gave Allah's Names. They did not deviate from their actual meaning, which suited Allah's Majesty (may He be Praised and Exalted). They attested to the actuality of them without Takyif (questioning Allah's Attributes), Tashbih (comparing Allah to any of His Creation), Ta'wil (allegorical interpretation), or Ta`til (denial of Allah's Attributes). However, the later generations have interpreted the texts of the Qur'an and the Sunnah that are related to Allah's Names and Attributes allegorically, or some of them. For example, Allah (Exalted be He) says: ﴾The Most Gracious (Allâh) rose over (Istawâ) the (Mighty) Throne (in a manner that suits His Majesty).﴿ The Salaf said that the Tafsir (explanation) of this Ayah (Qur'anic verse) is that Allah (Exalted be He) rose by Himself and He is over the Throne in a manner that suits His Majesty. They did not look into how Allah rose Himself over the Throne. The later generations, on the other hand, interpreted the Ayah by saying that Allah has taken over the Throne and what goes along with it, and acquired supremacy as a result. They deny the fact that Allah rose over the Throne in reality. According to their view, Allah (Exalted be He) is not above or below the world or in any part of it; in fact they claim that He is everywhere. Highly Exalted is Allah above their claims! Another example is the following Ayah, in which Allah (Exalted be He) says:

﴿Nay, both His Hands are widely outstretched.﴾ The Salaf said that this Ayah means that Allah has real Hands, but in a manner that befits Him and they said that as they were "outstretched" this attested to His Absolute Generosity. The later generations claim that the meaning of the "Hand" is generosity, liberality, and giving, and that Allah has no hands. The correct opinion is without doubt that of the Salaf and their followers, who confirmed the real meanings of the texts, without Takyif, Tamthil (likening Allah's Attributes to those of His Creation), Ta'wil, or Ta`til. This is because the basic ruling is the exact meaning should be taken and, as there is no evidence to the contrary, the opinion of the Salaf is the correct one.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The second question of Fatwa No. 7916 :

Q 2: What is ruling on Ta'wil (allegorical interpretation) based on one's inclination?

A: This is Haram (prohibited) and may be considered a sin and Kufr (disbelief).

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Iman (Faith)

(Part No. 3; Page No. 246)

The fifth question of Fatwa No. 7503

Q 5: What are the articles of faith a Muslim needs to know to be a true Muslim?

A: As intellectual faculties, leisure times, life engagements, facilities and difficulties of learning vary from person to another; some Muslims are obliged to do what others are not obliged to do. The least obligation required of a Muslim is to believe in Allah, His angels, His Books, His Messengers, the Last Day, and to believe in Predestination; either good or bad. These articles of faith must be understood as a whole. A Muslim is also required to pronounce the Sahadah (Testimony of Faith: saying i.e. there is no deity but Allah and that Muhammad is the Messenger of Allah"). They are also required to perform the prescribed Salah (Prayer) and pay Zakah due on well-off Muslims, fast the month of Ramadan, and perform Hajj to the Sacred House in Makkah for whosoever can afford it. Then, they should be conscious of the trials that may befall them so that they may do good and shun evil. They should also avoid committing all the acts that Allah has declared to be forbidden for His servants. They should recite the Qur'an regularly and read some books by the Salaf (righteous predecessors) like Sharh Al-Tahawiyyah written by Ibn Abu Al-`Izz and Zad Al-Ma`ad by

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Ibn Al-Qayyim, and other similar books that may increase their knowledge.

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The first question of Fatwa No. 8008

Q 1: Discussing the issue of Al-Uluhiyyah (Allah's Exclusive Right to be worshipped) and the implications of La ilaha illa Allah (there is no deity but Allah), we come upon many books written by some Imams of Salaf (righteous predecessors) on the issue including Fath Al-Majid Sharh Kitab Al-Tawhid and Majmu`at Al-Tawhid by Muhammad ibn `Abdul-Wahhab and Shaykh Al-Islam Ahmad ibn `Abdul-Halim ibn Taymiyyah respectively. Likewise, the book entitled "Ma`rij Al-Qabul fi Sharh Sullam Al-Wusul" by Shaykh Hafizh Hakamy, etc. First: The author of Fath Al-Majid cited the statement of Muhammad ibn `Abdul-Wahhab (may Allah be merciful with him) concerning the meaning of "La ilaha illa Allah." He states that it does not suffice to only utter Shahadah, rather the person should have knowledge about it. Along with the utterance, they must have knowledge about and act upon it. Moreover, they must disbelieve in whatever is worshipped beside Allah. This is based on the Hadith narrated by Muslim (may Allah be merciful with him) ("Whoever professes that there is no deity but Allah and denies everything worshipped other than Allah, their property and blood became inviolable...")

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Related by Muslim. Meanwhile, the author of the book entitled "Wulatun la Qudah" focuses on the concept of uttering Shahadah neglecting what has been mentioned by Shaykh al-Islam and others (may Allah be merciful with them). Similarly, whoever studies the statements of the Salaf on faith that it should be in both words and deeds, becomes confused when reading the claims of the contemporary scholars that faith is a mere declaration not deeds.

Also, the person feels confused when reading the statments of the Salaf concerning the three articles of faith. They state that faith should be declared by the tongue, practiced by the limbs, and believed by the heart. Having known what we mentioned above, please enlighten us regarding the correct view.

A: The sound view is the statement of Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim community). Iman must be uttered by the tongue, practiced by the limbs, and believed by the heart. Utterance of the tongue alone gives the right of applying the religious apparent rulings; washing, shrouding, and burying the dead in the Muslim cemeteries so long as there is nothing that renders him a disbeliever. With regard to Shahadah, it implies that none has the right to be worshiped except Allah. The mere declaration of faith is not enough; the heart, the tongue, and the practices have to be performed to have true faith. Allah says, (That is because Allâh — He is the Truth (the only True God of all that exists, Who has no partners or rivals with Him), and what they (the polytheists) invoke besides Him, it is Bâtil (falsehood).) (Refer to Surah al-Hajj). He (Glorified be He) further says, (And they were commanded not, but that they should worship Allâh, and worship none but Him Alone (abstaining from ascribing partners to Him))

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There are many other Ayahs conveying the same meanings.

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The second and fourth questions of Fatwa No. 8943

Q 2: What are the fundamental articles of faith a Muslim is required to believe in?

A: The fundamental articles of faith include believing in Allah, His angels, His Books, His Messengers, the Last Day, and believing in Predestination; either good or bad in the same manner clarified in the Qur'an and Sunnah of the prophet (peace be upon him). This should be accompanied by observance of the five pillars of Islam. These pillars involve testifying that there is no God but Allah and that Muhammad is the Messenger of Allah, performing Salah (Prayer), paying Zakah, observing the Sawm (Fasting) of Ramadan, and performing Hajj to the Sacred House in Makkah. It is also mandatory to believe in Allah as the only One worthy of worship. This is the meaning implied in the Shahadah (Testimony of Faith) which states that there is no true deity but Allah. Allah (Exalted be He) says in Surah Al-Hajj: ﴿and what they (the polytheists) invoke besides Him, it is Bâtil (falsehood).﴾ It is also a fundamental article of faith to believe in the sublime Names and lofty Attributes of Allah as mentioned in the Qur'an and the authentic Sunnah of the Prophet (peace be upon him). These Names and Attributes should be explained

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in a manner that befits Allah. Allah (Glorified be He) says: ﴿There is nothing like Him; and He is the All-Hearer, the All-Seer.﴾

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Q 4: What is the best book on Tawhid (Monotheism) and Islamic faith and how can I get it?

A: The greatest books that clarify the true Islamic belief are the Qur'an and the books of Hadith. Other books dealing with this issue are Fath Al-Majid, Al-`Aqidah Al-Wasitiyyah, Al-`Uluww Lil `Aly Al-Ghaffar, Al-Tawassul Wa Al-Wasilah, Mukhtasar Al-Sawa`iq Al-Mursalah, Tat-hir Al-I`tiqad, and Sharh Al-Tahawiyyah.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and companions!

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Fatwa No. 4323

Q: First: In light of the proverb, "Wisdom is taught through men's eloquence", I ask you to advise me how to strengthen my Iman (Faith).

Second: I want to acquire knowledge of religion but as this kind of knowledge is not well cared for in Algeria;

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only a few Muslim brothers are keen on acquiring it. May Allah reward them.

Third: I am working as a builder. The people working with me are not good Muslims. They talk about silly and obscene subjects.

Fourth: I have a friend whose Iman is weak. He usually speaks ill of our pious brothers. I feel uncomfortable because of him. I need your advice in this regard.

A: First: We advise you to recite and listen to the Qur'an regularly attempting to contemplate its meanings as much as you can. If you find difficulty in understanding any Qur'anic Ayah (verse), you may refer to scholars in your country or you may ask the scholars of Sunnah. We also advise you to constantly remember Allah using the authentic formulas of Dhikr (remembrance of Allah) like saying ' La Ilaha Illa Allah (there is no deity but Allah), Subhan Allah Wa Al-Hamdu Lillah Wa La Ilaha Illa Allah Wa Allahu Akbar (May Allah be Exalted, praise be to Allah, there is no deity but Allah, Allah is the Greatest). You may also refer to books such as Al-Kalim Al-Tayyib, by Ibn Taymiyyah, Al-Wabil Al-Sayyib by Ibn Al-Qayyim, Riyad Al-Salihin and Al-Adhkar Al-Nawawiyyah by Al-Nawawy. Faith increases and hearts find rest in the remembrance of Allah. Allah (Exalted be He) says: ﴾verily, in the remembrance of Allâh do hearts find rest.﴿ You should observe the five pillars of Islam while hoping for the mercy of Allah and putting your trust

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in Him with regard to all affairs. Allah (Exalted be He) says: ﴾The believers are only those who, when Allâh is mentioned, feel a fear in their hearts and when His Verses (this Qur'ân) are recited unto them, they (i.e. the Verses) increase their Faith; and they put their trust in their Lord (Alone);﴿ ﴾Who perform As-Salât (Iqâmat-as-Salât) and spend out of that We have provided them.﴿ ﴾It is they who are the believers in truth. For them are grades of dignity with their Lord, and Forgiveness and a generous provision (Paradise).﴿ **Second:** Islamic books are available in public libraries and book shops everywhere in the Muslim world. They are available upon request. We advise you to refer to scholars of Shari`ah who will guide you to borrow or buy the kind of books that may benefit you. You should ask scholars about matters which you find difficult to understand. We do not mind answering any question you may ask concerning matters of the Islamic Shari`ah. We ask Allah to make us steadfast upon the truth. Allah alone is the One Whose help is sought. **Third and Fourth:** You should keep company of righteous people who may provide you with beneficial knowledge that will be helpful to you in performing acts of obedience. You should avoid evil company who may affect your morals, deject your enthusiasm, weaken your resolution in performing the rites of your religion or fulfilling your family role and who may tarnish your reputation. The Prophet (peace be upon him)

advised his Ummah to keep company of righteous people and warned them against evil company. He set the following

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noble parable in this regard saying: ﴾The similitude of good company and that of bad company is that of the owner of musk and of the one blowing bellows, as for the owner of musk, you would buy from, or he would offer you free of charge, or you would smell its pleasant odour, and so far as one who blows the bellows is concerned, he would either burn your clothes or you shall have to smell its repugnant smell.﴿ Narrated by Al-Bukhari on the authority of Abu Musa (may Allah be pleased with him).

May Allah grant us success! May peace and blessings be upon our Prophet, his family, and companions!

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The second question of Fatwa No. 10561

Q 2: It is admittedly true that faith increases and decreases. However, I suffer from weakness of faith and harshness of the heart. How can I strengthen my faith and soften my heart, and submit my limbs humbly to Allah amidst the world's temptations? Dear Shaykh! Kindly elaborate on this matter. May Allah reward you!

A: Faith indeed increases if a person obeys Allah and decreases if they disobey Him. So, you should be keen to preserve offering the obligatory prayers in congregation, pay Zakah willingly as a means to expiate sins,

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be merciful to the poor and the needy. You should keep company of pious and righteous people who may prove helpful to you in applying the rulings of Shari`ah and guide you to attain happiness in life and in the Hereafter. You should avoid innovators and sinners lest they should beguile you into temptations and weaken your enthusiastic nature of benevolence. Do as many voluntary acts of goodness as you are able to, resort to Allah, and ask him to grant you success. Once you do this, Allah will increase your faith, reward you for the pious deeds you might have missed, grant you more favors and hold you firm on the straight path of Islam.

May Allah grant us success! May peace and blessings be upon our Prophet, his family, and companions!

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The seventh question of Fatwa No. 9206

Q 7: When I was in secondary school, I strongly adhered to the true religious behavior. However, I feel now after joining university that my faith decreases. I seek your advice concerning this matter. May I ask you to send me a tape tackling `Aqidah (creed) and the issues of Kufr (disbelief) and hypocrisy in particular?

A: You should recite, ponder, and act upon the Ayahs of Qur'an and Sunnah of the Prophet (peace be upon him). Additionally, you should refer to the statements of the reliable people of knowledge in `Aqidah and Fiqh (jurisprudence) and do more good deeds.

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Similarly, befriend pious people and avoid evil ones and evil deeds. Also, you can frequently remember Allah and ask His forgiveness to ward off Satan's whispers. You may reconsider your previous sins, if you were a wrongdoer, you should hasten to make tawbah (repentance to Allah) and asking forgiveness after regreting what you have done, giving it up immediately and determining not to repeat it in future.

May Allah grant us success! May Peace and blessings of Allah be upon our Prophet Muhammad, his family, and Companions!

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Hadiths of the Prophets

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The fifth question of Fatwa No. 7289

Q 5: In light of being honored with faculties of reason and natural disposition, do humans stand in need of Prophets? If 'yes', why are the prophets human beings?

A: Indeed, humankind are in dire need for the messengers, as human beings minds differ greatly in reason. Moreover, they are unable to recognize - independently - the words and deeds that please or displease Allah (Glorified be He). It was for this reason that Allah sent forth His Messengers starting with Nuh (Noah) (peace be upon him) up to Muhammad, the seal of Prophets. Muhammad was sent to the whole of mankind with a perfect and comprehensive religion that will remain effective and valid to the Last Day.

We advise you to recite the Qur'an regularly and to contemplate its meanings, especially when reciting Ayahs (verses) on stories of the Prophets; how they conveyed the messages and served the purposes for which they were sent. These purposes are defined in the Qur'anic Ayah (verse) in which Allah (Glorified and Exalted be He) says: ﴾And We did not send any Messenger before you (O Muhammad صلى الله عليه وسلم) but We revealed to him (saying): Lâ ilâha illa Ana [none has the right to be worshipped but I (Allâh)], so worship Me (Alone and none else)."﴿ Sending a Messenger in a human form is more convincing in establishing proofs. Since mankind and Messengers belong to the same race, they can understand each other. People can ask them questions about matters of concern and Messengers can give them answers

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that they comprehend. Allah (Glorified and Exalted be He) says: ﴾And nothing prevented men from believing when the guidance came to them, except that they said: "Has Allâh sent a man as (His) Messenger?"﴿ ﴾Say: "If there were on the earth, angels walking about in peace and security, We should certainly have sent down for them from the heaven an angel as a Messenger."﴿ Allah says also: ﴾And We sent not a Messenger except with the language of his people, in order that he might make (the Message) clear for them.﴿

May Allah grant us success! May peace and blessings be upon our Prophet, his family, and companions!

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The first and second questions of Fatwa No. 8381

Q 1: What is the wisdom behind sending the prophets and messengers over sporadic periods of time? Why were they not sent in the same time period?

A: Allah (Exalted be He) is All-Wise, thus He sent His prophets and messengers over periods of time. He chose them and sent them whenever people were in need of them to guide whoever had gone astray and save them from Shirk (associating others in worship with Allah) and mischief spreading among them. Nevertheless, some prophets and messengers were sent within the same interval of time, such as Dawud (David) and Sulayman (Solomon), Ibrahim (Abraham), Lut (Lot), Musa (Moses) and Harun (Aaron).May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Q 2: Who was the prophet and messenger sent before the last Messenger; our Prophet Muhammad (peace be upon him)?

A: He was Jesus (`Isa), the son of Mariam (peace be upon him). It was authentically reported that the Prophet (peace be upon him) said, ﴿I am the nearest of all the people to the son of Mary (i.e. Jesus) for there has been no prophet between me and him.﴾

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The sixth question of Fatwa No. 1000

Q 6: I would like to inquire about making distinctions between the messengers of Allah and who has the highest position (in the sight of Allah)?

A: We should believe in the mission of any messenger that has been authentically reported in the Qur'an or Sunnah to have had a mission. Whoever believes in some of them and disbelieves in others is considered a Kafir (disbeliever), for Allah's Saying (Exalted be He): ﴾The Messenger (Muhammad صلى الله عليه وسلم) believes in what has been sent down to him from his Lord, and (so do) the believers. Each one believes in Allâh, His Angels, His Books, and His Messengers. (They say), "We make no distinction between one another of His Messengers"﴿ (Surah Al-Baqarah.)

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And: ﴾Verily, those who disbelieve in Allâh and His Messengers and wish to make distinction between Allâh and His Messengers (by believing in Allâh and disbelieving in His Messengers) saying, "We believe in some but reject others," and wish to adopt a way in between.﴿ ﴾They are in truth disbelievers. And We have prepared for the disbelievers a humiliating torment.﴿ ﴾And those who believe in Allâh and His Messengers and make no distinction between any of them (Messengers), We shall give them their rewards; and Allâh is Ever Oft-Forgiving, Most Merciful.﴿

However, making distinction between messengers in rank, position, merits and levels is true according to the Qur'an. Allah (Exalted be He) says: ﴾Those Messengers! We preferred some of them to others; to some of them Allâh spoke (directly); others He raised to degrees (of honour)﴿ The best among them are Ulu Al-`Azm (Messengers of inflexible purpose); Nuh (Noah), Ibrahim (Abraham), Musa (Moses), Eissa (Jesus) and Muhammad (peace be upon them). The best of these five are Ibrahim and Muhammad for being honored with Al-Khillah (friendship) which is the perfection of love. The best of messengers ever is the last of the prophets, Muhammad (peace be upon him) for the Hadith which states: ﴾I shall be pre-eminent amongst the descendants of Adam on the Day of Resurrection; the first one to emerge from his grave and I will be the first intercessor and the first whose intercession will be accepted (by Allah).﴿ Related by Muslim in his Sahih and Abu Dawud in his Sunan. He also said: ﴾I am the leader of Messengers without boasting and I am the last of Prophets

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without boasting.﴿ Related by Al-Darimy in his Sunan. There is a third Hadith in this regard which states: ﴾Amongst the prophets I will have the largest number of followers on the Day of Resurrection, and I will be the first to knock on the door of Paradise.﴿ Narrated by Muslim in his Sahih. Besides, there are Hadiths regarding his designation to the great intercession and his willingness to ask for it after all the other prophets refuse to do so, and to save people from the horror of this situation by his intercession for their sake. There are other Hadiths with respect to his precedence, besides the consensus of the Ummah (Islamic nation) on this. Yet, a Muslim should be courteous with the prophets and refrain from involving in arguments about preference among the prophets except in the case of learning, guidance and the like, lest this should lead to undesirable arguments and boasting,

which may lead to debasing any of the prophets. Al-Bukhari and Muslim related on the authority of Abu Hurayrah that he said: (A Muslim and a Jew quarreled, the Jew said: "By Him Who has preferred Musa (Moses), over all people." The Muslim at that time raised his hand and slapped the Jew who thereupon said to the Muslim: "You vicious! and over Muhammad too (peace be upon him)."

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The Jew then went to the Prophet (peace be upon him) to complain from the Muslim. The Prophet (peace be upon him) said: "Do not give me superiority over Prophets...") So, the Prophet (peace be upon him) has forbidden involvement in comparing between him and the prophets, lest this should lead to bad consequences, even though preference among them is authentically reported in the Qur'an and Sunnah as well as identifying the best of them is well-established in clear texts.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The tenth question of Fatwa No. 6290

Q 10: Some people, including heretics, claim that the prophets and messengers might have made mistakes like all humans, they are liable to err e.g. Cain, the son of Adam, murdered his brother Abel, when the two angels came to David (Dawud), he listened to the first and did not listen to what the second had to say, the story of Yunus (John) when the whale swallowed him, and the story of the Messenger with Zayd ibn Harithah. They say that he concealed something which he should have declared openly. Similarly,

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he once said to some of his companions, "You know better about your worldly affairs," after giving advice that proved harmful, thus he made a mistake in this regard. His account with the blind man as referred to in the Ayah: ﴾(The Prophet صلى الله عليه وسلم) frowned and turned away.﴿ ﴾Because there came to him the blind man (i.e. 'Abdullâh bin Umm-Maktûm, who came to the Prophet صلى الله عليه وسلم while he was preaching to one or some of the Quraish chiefs).﴿ **Did the prophets and messengers really make mistakes? How can we respond to the sinners who say these things?**

A: Yes, the prophets and messengers might have made some mistakes, but Allah did not approve of their mistakes. Rather, He pointed out their mistakes as a Mercy to them and their nations, forgave their mistakes, and accepted their repentance as a Grace and Mercy, for Allah is Oft-Forgiving, Most Merciful. This will be clear to anyone who reads the Ayahs of the Qur'an in which the matters raised in the question are discussed. Moreover, Allah did not reject the declaration of the Prophet regarding the wings of the fly that carry the disease and remedy. Rather, this Hadith is true due to Allah's approval of it. With regard to the sons of Adam, even though they were not prophets, Allah explained how evil the misdeed he unjustly committed against his brother was! Moreover, our Prophet Muhammad (peace be upon him) showed the outcome of this act, as he said, ﴾Whenever a person is murdered unjustly, there is a share from the burden of the crime on the first son of Adam for he was the first to commit a murder.﴿

May Allah grant us success! May Peace and blessings of Allah be upon our Prophet Muhammad, his family, and Companions!

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The tenth question of Fatwa no. 5611

Q 10: How many Prophets and Messengers (peace be upon them) were there?

A: No one knows their number except Allah, because Allah (Exalted be He) says: (And, indeed We have sent Messengers before you (O Muhammad صلى الله عليه وسلم): of some of them We have related to you their story. And of some We have not related to you their story) Those who are known are those who are mentioned in the Qur'an or authentically reported in the Sunnah.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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The third question of Fatwa No. 8257

Q 3: It is well known that all the prophets have died. However, during the journey of Isra' (Night Journey) and Mi`raj (Ascension to Heaven), the Messenger of Allah (peace be upon him) saw a prophet in each heaven and led them in Salah (Prayer). Does this imply that Awliya' (pious people) are also raised to heaven? A few days ago, I read in a book, the title of which I forget, that the bodies of messengers are still intact and do not decay after death. I mean that these bodies are not eaten by worms as is the case with other bodies. What is your opinion?

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A: Regardless of being a Waliy or not, if a person dies, the body does not ascend to heaven, but is kept on Earth. However, the soul is raised to heaven if it was that of a believer. Allah (Exalted be He) says, ﴾Thereof (the earth) We created you, and into it We shall return you, and from it We shall bring you out once again.﴿ Moreover, apart from the prophets, all the bodies decay and are eaten by the worms. It was authentically reported from Aws ibn Aws (may Allah be pleased with him) that the Prophet said, ﴾Among the most excellent of your days is Friday; on it Adam was created, on it he died, on it the Last Trumpet will be blown, and on it the Shout will be made, so invoke more blessings on me that day, for your blessings will be submitted to me. The people asked: Messenger of Allah, how can it be that our blessings will be submitted to you while your body is decayed? He replied: Allah, the Exalted, has prohibited the earth from consuming the bodies of prophets.﴿ Related by Abu Dawud and Al-Nisa'iy.

You should be aware of the fact that Issa (Jesus) the son of Mariam (peace be upon him) did not die, rather he was raised to heaven and will descend at the end of time and then die. This fact is stated by Hadith Mutawatir (a Hadith reported by a significant number of narrators throughout the chain of narration, whose agreement upon a lie is impossible).

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Fatwa no. 4054

Q: Dear brother, Shaykh `Abdul-`Aziz ibn Baz, I am a director and scenario writer for cinema and theatre, I recently thought of producing a new movie entitled (A Man from Babel), which is about the life story of Prophet Ibrahim (Abraham, peace be upon him). After reading the book written by Tunisian writers and other nationals, I wrote the scenario and the script for the movie. Then, I heard in the Saudi Educational Centre in Tunisia that the Deputy Minister of Information is visiting Tunisia to attend a meeting held by the Arab Broadcasting Corporation, so I welcomed him.

A: It is not permissible to act the messengers and the prophets, which will be necessary to film their stories. Thus, it is not permissible to do so, as it would result in much wrong. A decree was issued by the Council of Senior Scholars in Saudi Arabia about this issue which included the prohibition of this matter.

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Fatwa no. 4723

Q: what is the ruling on taking on acting roles as prophets (peace be upon them), the Sahabah (Companions of the Prophet), and the Tabi`un (Followers, the generation after the Companions of the Prophet)?

A: First: What is customary in plays is considered as amusement and an embellishment of speech and actions to attract the attention and hearts of the audience and to overpower their feelings. While doing this the actors twist words of those they are portraying, misrepresent them, or make additions to them. All this is not befitting to the actor when they are playing the role of an ordinary person, let alone when in the role of the prophets, their companions and successors. This is especially so when it relates to what they said in terms of Da`wah (calling to Islam) and the message of religion, and how they performed `Ibadah (worship) and struggled to perform the obligations and gain support for Islam. **Second:** Those who work in the field of acting are not likely to investigate the truth and do not possess good Islamic morals. And there are those who are daringly foolhardy and are not concerned about sliding into what is not appropriate, as long as this entices people, earns them money, and they appear successful in the eyes of huge audiences. If they appear on the screen in roles playing the Sahabah or other righteous people, this may lead the audience to mock and deride them, and it may undermine their honor and the respect in which they are held.

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Third: If an actor was to play the role of a Kafir (disbeliever), such as Pharaoh, Abu Jahl, or other disbelievers, alongside other actors in the roles of believers, such as Prophet Musa (Moses) or Muhammad (peace be upon them), and those who followed them, those playing the Kafirs would say words of Kufr (disbelief), hurl curses and insults at the prophets; accuse them of lying, sorcery, and madness; discredit the visions of the prophets and those who follow them; and they would shock people with the evil and slanderous accusations that Pharaoh and Abu Jahl hurled at the prophets and those who followed them. They would not be telling a story of the disbelievers, but they would actually be saying these words of Kufr and misguidance themselves, if not adding other words of their own that may make the situation more ugly, and increase ignorance and false accusations. The crime of acting is grievous and its affliction severe. It may lead to disbelief and corruption in society, and a lack of respect being shown towards the prophets and the pious people. **Fourth:** Reality has disproved the claims that dramatic presentations of the events that took place between Muslims and disbelievers provide an effective and successful means of communicating the message of the prophets and Da`wah. Even if this was true the evil from this prevails over the good and the benefits, and in this case it is obligatory to prevent it and eradicate any thoughts of it. **Fifth:** There are many avenues available to communicate and disseminate the message of Islam, and perform Da`wah. They have been depicted through the examples of prophets with their people, and have proved to be successful and brought fruits for

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Islam and honor to the Muslims; Islamic history attests to this. Accordingly, we must follow this Straight Path, the path of those whom Allah has favored from among the prophets, the steadfast affirmers of truth, and the righteous people, and suffice ourselves with this rather than indulging in the games and gratification of desires of acting, as this is preferable in terms of seriousness and superiority. And to Allah is all matters and He is the Highest Judge.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa No. 11324

Q: A debate took place between me and a Christian man. He surprised me by saying that there is an Ayah in the Qur'an in which Allah says, ﴾Bad statements are for bad people (or bad women for bad men) and bad people for bad statements (or bad men for bad women). Good statements are for good people (or good women for good men) and good people for good statements (or good men for good women)﴿ **and another Ayah in which Allah says,** ﴾O my Lord! Verily, my son is of my family! And certainly, Your Promise is true﴿ **and,** ﴾O Nûh (Noah)! Surely, he is not of your family; verily, his work is unrighteous﴿ **Allah says in another Ayah,**

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﴾Allâh sets forth an example for those who disbelieve: the wife of Nûh (Noah) and the wife of Lût (Lot). They were under two of our righteous slaves, but they both betrayed them (their husbands by rejecting their doctrine). So they [Nûh (Noah) and Lût (Lot) عليهما السلام] availed them (their respective wives) not against Allâh and it was said: "Enter the Fire along with those who enter!"﴿ ﴾And Allâh has set forth an example for those who believe: the wife of Fir'aun (Pharaoh), when she said: "My Lord! Build for me a home with You in Paradise"﴿ **As he claims, there is contradiction between these Ayahs. How can Allah (Exalted be He) say,** ﴾Good statements are for good people (or good women for good men)﴿ **although the wives of the prophets of Allah, Nuh and Lut were evil, and on the other hand, the wife of Pharaoh was a good woman? As I do not have a convincing answer, please advise me about this. May Allah reward you of the best!**

A: First, Allah (Exalted be He) says, ﴾Bad statements are for bad people (or bad women for bad men) and bad people for bad statements (or bad men for bad women). Good statements are for good people (or good women for good men) and good people for good statements (or good men for good women): such (good people) are innocent of (every) bad statement which they say; for them is Forgiveness, and Rizqun Karîm (generous provision i.e. Paradise).﴿ This Ayah comes after the Ayahs which were revealed on the occasion of slander to confirm the innocence of `Aishah (may Allah be pleased with her) of the guilt that she was falsely charged with by `Abdullah ibn Ubayy ibn Salul, the chief of hypocrites, and in order to show her inherent chastity which was intensified by her relation to the Messenger of Allah (peace be upon him). **The Ayah has two interpretations: first,** that evil words and deeds befit evil people, and good words

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and deeds befit good people whose souls and manners are refined. **Second,** evil men and women befit each other; while pure, chaste men and women befit each other. Both interpretations befit the meaning of the Ayah, which is the innocence of `Aishah (may Allah be pleased with her) of the guilt that she was falsely charged with by 'Abdullah ibn Ubayy ibn Salul of committing adultery, in addition to those who were deceived by him. **Second,** Allah (Exalted be He) said, ﴾And Nûh (Noah) called upon his Lord and said, "O my Lord! Verily, my son is of my family! And certainly, Your Promise is

true, and You are the Most Just of the judges."﴾ ﴾He said: "O Nûh (Noah)! Surely, he is not of your family; verily, his work is unrighteous, so ask not of Me that of which you have no knowledge! I admonish you lest you should be one of the ignorant."﴿ These two Ayahs mean that Allah (Exalted be He) says about Prophet Nuh (Noah, peace be upon him) that he had asked Him to fulfill His promise to save his son, as he had understood this from Allah's saying, ﴾Embark therein, of each kind two (male and female), and your family? except him against whom the Word has already gone forth? and those who believe.﴿ (Surah Hud, 11: 40).

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He then said, ﴾O my Lord! Verily, my son is of my family!﴿ You had promised me to save my family, and Your promise is true and cannot be broken, and You are ﴾the Most Just of the judges.﴿ ﴾He said: "O Nûh (Noah)! Surely, he is not of your family"﴿ whom I promised you to save, for I have promised you I would save of your people only those who have believed. The evidence is the exception mentioned in Allah's saying, ﴾except him against whom the Word has already gone forth?﴿ Thus, Allah admonished him for this inquiry by saying, ﴾O Nûh (Noah)! Surely, he is not of your family﴿ He explained this by saying, ﴾verily, his work is unrighteous﴿ as he disbelieved in his father Nuh (peace be upon him) and disobeyed him. Thus, he was not considered one of his family from the perspective of religion, although he was his real son. Ibn `Abbas and other people of the Salaf (righteous predecessors, may Allah be pleased with them) said, "No prophet's wife has ever committed Zina (illegal sexual intercourse outside marriage). This is the truth, as Allah is too jealous to let a prophet's wife commit Zina. That is why Allah became angry with those who accused `Aishah, the Prophet's wife, of committing Zina; they were blamed for this and she was declared innocent through Ayahs of Qur'an that will be recited until the Day of Judgment. **Third,** Allah says, ﴾Allâh sets forth an example for those who disbelieve﴿ in Surah Al-Tahrim after admonishing the Prophet's wives, especially `Aishah and Hafsah (may Allah be pleased with them) for what they committed which does not befit their kind treatment to the Prophet (peace be upon him). He made a vow not to have intercourse with them for a whole month. Allah (Exalted be He) admonished them for the mistakes they had done to him (peace be upon him);

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He threatened them with divorce and being replaced by better wives. Surah Al-Tahrim was concluded by two examples set for disbelieving women: the wife of Nuh and the wife of Lut, and two examples of righteous women: Asia, Pharaoh's wife, and Maryam (Mary) the daughter of `Imran. This is to prove that Allah is a Just Judge who knows no prejudice; every person is a pledge for what they have earned. Allah urges people to observe Taqwa (fearing Allah as He should be feared), and to be afraid of the Day when they will return to Allah; when no father can avail anything for his son, nor a son avail anything for his father; when a man shall flee from his siblings, parents, wife and children, as everyone on that day will have enough to make him careless of others; when no bearer of burden (sins) shall bear the burden (sins) of another; and if one heavily laden calls another to (bear) their load, nothing of it will be lifted even though they are near of kin; when no Shafa'ah (intercession) shall avail, except the one for whom Allah has given permission and whose word is acceptable to Him. Thus, Allah made it clear that the wives of Nuh and Lut were disbelievers, and they were married to two noble Messengers of Allah. Nuh's wife betrayed him by guiding the disbelievers to those who followed her husband; and Lut's wife betrayed her husband by guiding the disbelievers to his guests [so that they commit sodomy with them]. They used to do so out of betrayal and to keep the people away from following them. The righteousness of their husbands was of no avail to them, and it did not save them from Allah's punishment; both of them were told to

enter Hellfire as a due punishment for their Kufr (disbelief) and betrayal. Their betrayal was not Zina; rather Nuh's wife guided the disbelievers to those who followed her husband; and Lut's wife guided the disbelievers to her husband's guests. Allah (Exalted be He) would not let a prophet's

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wife commit Zina. Ibn `Abbas (may Allah be pleased with them both) said about the interpretation of Allah's saying, ﴾but they both betrayed them (their husbands by rejecting their doctrine).﴿ that they did not commit Zina. He added, "Never did a prophet's wife commit Zina; their betrayal was in religion." `Ikrimah , Sa'id ibn Jubayr , Al-Dahhak and others held the same opinion. Allah set an example to those who believed in Asia, the wife of Pharoah who was the most powerful tyrant of his age, to prove that living with disbelievers, if there is a necessity to do so, will not harm the believers, as long as they stick to their religion. On the other hand, the righteousness of prophets Nuh and Lut was of no avail to their disbelieving wives, as Allah says, ﴾Let not the believers take the disbelievers as Auliyâ' (supporters, helpers) instead of the believers, and whoever does that will never be helped by Allâh in any way, except if you indeed fear a danger from them.﴿ Thus, Pharoah's disbelief and tyranny did not harm his wife, as Allah is a Just Judge who does not call for account anyone for another's faults; He protected her, answered her Du'a' (supplication), built her a palace in Jannah (Paradise) and saved her from the intrigue of Pharoah and the rest of the unjust people. According to the interpretation of the previously mentioned Ayahs, Nuh's son was not an illegitimate child; `Aishah (may Allah be pleased with her) was declared innocent in the Qur'an of the crime she was falsely charged with by the chief of hypocrites and the believers who were misled by him; Nuh and Lut's wives did not commit Zina, but were disbelievers, as each of them told the disbelievers

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bad things about their husbands so that people would not follow them; marriage between believers and disbelievers was Mubah (permissible) in the previous Shari'ahs; Allah saved Pharoah's wife from his intrigue and protected her from the unjust people. Thus, it becomes clear that the mentioned Ayahs agree with and support, not contradict, each other.

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Fatwa No. 6893

Q: Did Allah reveal anything to any of His creatures other than His Prophets?

A: We do not know that Allah revealed legislation to any one other than His prophets and messengers (peace be upon them).

But as to inspiration, Allah inspired Um Musa and the bees. Allah (Exalted be He) says: (And We inspired the mother of Mûsâ (Moses): (telling): "Suckle him [Mûsâ (Moses)], but when you fear for him, then cast him into the river and fear not, nor grieve. Verily, We shall bring him back to you, and shall make him one of (Our) Messengers." [Tafsir Al-Qurtubi]) and (And your Lord inspired the bees, saying: "Take you habitations in the mountains and in the trees and in what they erect.)

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The first messenger

The seventh question of Fatwa No. 6147

Q 7: Allah sent 313 messengers; the first of them was Nuh (Noah) and the last was Muhammad. Was there a messenger sent before Nuh?

A: Prophet Nuh was the first messenger sent to the people on earth after Adam. This is based on the long Hadith of intercession narrated in the Two Sahihs. (The believers went to Nuh and said to him: You are the first Messenger that Allah has sent on earth, so can you intercede for us...)

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The second question of Fatwa No. 7701

Q 2: Is it from the articles of faith to believe that Adam was the first prophet as was pointed out by Allah's saying in the Qur'an: ﴾Then Adam received from his Lord Words. And his Lord pardoned him (accepted his repentance).﴿ **What are the clear proofs of the prophethood of Adam?**

A: The first messenger to be sent was Nuh (Noah) as was mentioned in the Hadith of the intercession reported in the the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim).

As to Adam, it was said that he was a prophet, and therefore he was the first prophet. This is proved by the Ayah (verse) stated in the question and by the saying of Allah (Exalted be He): ﴾And indeed We made a covenant with Adam before, but he forgot, and We found on his part no firm will-power.﴿ There are many Ayahs that denote Allah's inspiration to him. However, we do not have an explicit and authentic proof that confirms that he is a messenger (peace be upon him).

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Ibrahim (peace be upon him)

Fatwa No. 7786

Q: I would like to benefit from the knowledge of Your Eminence to clear my heart, Allah (may He be Exalted and Glorified) says: ﴾So ask the people of the Reminder, if you do not know.﴿ Allah (Exalted be He), is the Protector of the Truth and Rightness, and to Him is the resort and return. After I studied various branches of Islamic religion, such as sciences of Hadiths and Qur'an, I became certain that the person who threw Prophet Ibrahim (Abraham) (peace be upon him and our prophet) in fire was not Al-Namrud who - as known and mentioned in exegesis and history books of Islamic scholars - reigned the earth at the time . Rather, he was thrown in by his own people, because whenever the incident is mentioned in the Great Qur'an to which Falsehood cannot come from before or behind, there is a declaration that this incident took place with his people and father, as they were idol worshipers. And that Ibrahim (peace be upon him and our Prophet) kept preventing them to do so till he broke their idols into pieces. Consequently, they punished him by throwing him into the fire. Allah (Exalted be He) says: ﴾They said: "Build for him a building (it is said that the building was like a furnace) and throw him into the blazing fire!"﴿ in addition to other Ayahs. The people who approved and implemented this punishment after discussing it with him were his people according to the context, in addition to the fact that the reference of pronouns to them

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declare that this incident took place with his people not with Al-Namrud. It is right that the incident stated in Allah's saying (Exalted be He): ﴾Have you not looked at him who disputed with Ibrâhîm (Abraham)﴿ indicates its occurrence with Al-Namrud not with Ibrahim's people, even though it is historically known that Al-Namrud was not from the people of Ibrahim (peace be upon him). In light of the unquestionable Qur'anic context, as well as books of history, exegesis and weak Hadiths, I have become worried and confused. I have checked books of exegesis, but never found a solution to this dilemma.

Therefore, I hope that Your Eminence will relieve my worries by answering this question according to authentic Hadiths and opinions of great scholars in this regard. Appreciate your guidance, may Allah reward you!

A: Allah (Exalted be He) says in Surah Al-Baqarah the story of the man who disputed with Ibrahim about his Lord (Allah), and ends with Ibrahim's triumph over him and refutation of his suspicious argument. Allah (Exalted be He) says: ﴾So the disbeliever was utterly defeated. And Allâh guides not the people, who are Zâlimûn (wrong-doers.).﴿ However, Allah (Glorified be He) does not mention that Ibrahim was hurt or warned of any harm by the man in this story.

In Surahs of Al-An`am, Al-Anbiya', Al-Shu`ara' and Al-`Ankabut

Allah (Exalted be He) states the Da`wah (call to religion) of Ibrahim Al-Khalil (The close servant to Allah) to his father and people for Oneness of Allah, resisting their worship of other than Allah. Ibrahim (peace be upon him) also broke their idols and argued with his people, who consequently threw him into the fire, but Allah rescued him. Allah (Exalted be He) says: ﴾They said: "Burn him and help your âlihah (gods), if you will be doing."﴿ ﴾We (Allâh) said: "O fire! Be you coolness and safety for Ibrâhîm (Abraham)!"﴿ ﴾And they wanted to harm him, but We made them the worst losers.﴿ ﴾And We rescued him and Lût (Lot) to the land which We have blessed for the 'Alamîn (mankind and jinn).﴿ Accordingly, this means that Ibrahim's people threw him into the fire, but Allah (Exalted be He) foiled their plot and made their efforts vain, as He rescued His Khalil (A Close Servant to Allah) Ibrahim (peace be upon him) from their destruction. So, there is no dilemma or doubt regarding this. What is intended here is to clarify that Ibrahim (peace be upon him) conveyed the message plainly, and established proof against the Kafirun (disbelievers), and that he was befallen by this great affliction and endured it all for the sake of Allah. Therefore, Allah saved him from the fire and warded off the plot of the Kafirun. This was not to happen except by Allah's Bounty and Mercy. Thus, do not push yourself too hard, rather think of what is more important. May Allah increase your knowledge and keenness in religion, and may He guide us to beneficial knowledge and righteous acts and make you and us beneficial to all Muslims.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The sixth question of Fatwa No. 4804

Q 6: Was the father of Ibrahim (Abraham) Al-Khalil (The Close Servant) (peace be upon him) called Azar or Azaar? Is it derived, as some people claim, from a past tensed verb meaning "committed a sin" - that is to say, disobeying Ibrahim (Abraham) Al-Khalil, or from the noun "wizr" (sin)? Which of them is correct?

A: Azar is a Persian name of the father of Ibrahim (peace be upon him) according to the most authentic scholars' opinions. Linguistically, "Azar" is an Apposition to the word "father" or an Explanatory Apposition, not a past tense verb derived from "wizr" (sin), for the past tense of "wizr" is "wazara", a triliteral verb meaning "to commit (a sin); to bear." Whereas "azar" is a quadriiteral word and was not the name of an idol that was worshiped by the people of Ibrahim and his father, because this would be contradicting the context of Ibrahim's speech (peace be upon him) to his father and to the idols mentioned in the same Ayah in detail afterward, including planets, the moon and the sun.

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The grave of Isma`il (Ishmael) (peace be upon him)

The third question of Fatwa No. 4333

Q 3: It is mentioned in the books of the biographies of the Prophet that Isma`il (peace be upon him) was buried in Al-Hatim in Makkah Al-Mukramah. If the grave is in Al-Hatim, how is it permissible to offer Salah (Prayer) there?

A: The claim that Isma`il (peace be upon him) was buried in Al-Hatim is incorrect and totally unreliable .

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Joseph (Peace be upon him)

The second question of Fatwa No. 9308

Q 2: Does the word Asbat (Descendants of Jacob) mentioned in the Qur'an include Prophet Joseph's brothers who threw him into the bottom of a well? If they were Prophets, how could their course of action with Joseph be justified? Or did they plot against him before they were chosen for prophethood?

A: Joseph (peace be upon him) and his brothers are the sons of Ya`qub (Jacob) - also known as Israel - (peace be upon him).

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In the Qur'an, the word "Al-Asbat" refers to the grandchildren of Ya`qub and his twelve sons, only of whom Joseph (peace be upon him) was a Prophet. This is the most authentic view which Ibn Kathir adopted in his book entitled Al-Bidayah, (P. 215-216, Vol. 1). In light of this view, the possibility of Joseph's brothers scheming against him after deceiving their father into agreeing to let Joseph accompany them cannot be ruled out.

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Al-Khadir (peace be upon him)

The sixth question of Fatwa No. 1727

Q 6: Is Al-Khadir (peace be upon him) a guardian of the rivers and deserts and does he help those who get lost if they call him?

A: According to the correct opinions of the scholars, Al-Khadir (peace be upon him) died before Allah sent the Wahy (Revelation) to His Prophet Muhammad (peace be upon him), as Allah (Exalted be He) says: ﴿And We granted not to any human being immortality before you (O Muhammad صلى الله عليه وسلم): then if you die, would they live forever?﴾ However, if it is assumed that Al-Khidr stayed alive until the time of the Prophet (peace be upon him), the Sunnah indicates that if he were alive then, he would have certainly died shortly after the death

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of our Prophet Muhammad (peace be upon him). It is authentically reported that the Prophet (peace be upon him) said, ﴿"Have you seen this night of yours? At the end of one hundred years, there will be no one on the surface of the earth from those who are on it today."﴾ He is therefore regarded as a dead person, who cannot hear anyone calling him, respond to the Du`a' (supplications) of those supplicating to him, or guide anyone who gets lost and asks for his help. But if we did suppose that he is still alive today, he would be deemed as being absent, and his position would be like that of other people who are absent. It would not be permissible to supplicate to him or ask him for help, whether in the times of distress or prosperity, due to the general meaning of this Ayah: ﴿so invoke not anyone along with Allâh.﴾ There are many other Ayahs with the same meaning.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first and second questions of Fatwa No. 5513

Q 1: Is Al-Khadir (peace be upon him) still alive as is claimed?

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A: The most authentic of the two opinions of scholars is that of the Jumhur (dominant majority of scholars) who said that Al-Khadir (peace be upon him) has died. This is based on the general rule in the saying of Allah (Exalted be He): ﴿And We granted not to any human being immortality before you (O Muhammad صلى الله عليه وسلم)﴾ It was reported that Ibn `Umar said that the Prophet (peace be upon him) prayed one of the `Isha' (Night) prayers in his last days and after finishing it with Taslim, he stood up and said: ﴿Do you realize (the importance of) this night? Nobody present on the surface of the earth tonight would be living after the completion of one hundred years from this night. Ibn `Umar said: People did not understand these words of the Messenger of Allah (may peace be upon him) which had been uttered pertaining to one hundred years. Allah's Messenger (may peace be upon him) in fact meant (by these words) that on that day none from amongst those who had been living upon the earth (from amongst his Companions) would survive (after one hundred years) and that would be the end of that generation.﴾ This Hadith was reported by Muslim. This is the dominant basis in Allah's laws upon mankind. Therefore, we have to stick to this basis as long as there is no evidence that proves that Al-Khadir (peace be upon him) is exempted from that rule.

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Q 2: Is Al-Khadir a prophet or a righteous man?

A: The correct opinion is that Al-Khadir (peace be upon him) is a prophet. This is based on his story with Musa (peace be upon him) narrated in Surah Al-Kahf (The Cave). Allah (Exalted be He) states that Al-Khadir scuttled the boat owned by poor fishermen, killed an apparently innocent boy, and built a wall for two orphan boys in a village whose people refused to feed them. After much criticism on the part of Musa, Al-Khadir explained the reasons for what he had done.

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The story ended with Al-Khadir's declaration that all he had done was revealed to him by Allah, as Allah (Exalted be He) informs in the Qur'an: ﴿And I did them not of my own accord. That is the interpretation of those (things) over which you (Moses) could not hold patience.﴾

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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Fatwa No. 6001

Q: In several Islamic countries many Muslims, as well as Sufi leaders think that Al-Khadir, the man Allah directed Prophet Musa (Moses) (peace be upon him) to seek knowledge from, is still alive until today. They think that he wanders throughout the world, takes on different forms, has no shadow and is accompanied by Prophet Elias (peace be upon him). Common Muslims think that if Al-Khadir visits and invokes for them, they will get rich at once. But if he gets angry with them, they will be poor after being rich and sick after being healthy. Among their deviant beliefs, I seek refuge with Allah (Exalted be He), is that Al-Khadir may come in the guise of a beggar or a sick person with pus dripping from his body. If someone drives him away, it will be a sign of misfortune and suffering for him. However, if he is welcomed and given medicine, he will vanish leaving no trace and it will be a sign of good fortune for his hosts.

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Is Al-Khadir, who is famous for his encounters with Prophet Musa (peace be upon him), still alive at present? Is he a prophet? Does the authentic Prophetic Hadith clearly state the reality of Al-Khadir?

A: Al-Khadir is one of the prophets of Allah (peace be upon him). According to the correct view, he died just like every other human being dies. He does not wander throughout the world, taking on different forms or constituting a reason for someone's poverty or wealth. The following is the detailed Fatwa previously issued in this regard.

According to the preponderant view held by the Jumhur (dominant majority of scholars), Al-Khadir died. This conclusion can be implied from the apparent meaning of the Ayah, ﴾And We granted not to any human being immortality before you (O Muhammad صلى الله عليه وسلم): then if you die﴿ Moreover, it was authentically reported from Ibn `Umar, who said, ﴾The Messenger of Allah (peace be upon him) led us in `Isha' (Night) Prayer one night towards the end of his life, then he stood up and said, "Do you see this night of yours? One hundred years from now not one of those who are on the face of the earth now will stay alive." Ibn `Umar said, "People were frightened and kept discussing the statement of the Messenger of Allah (peace be upon him) in an attempt to understand its meaning. I understood that the Prophet (peace be upon him) predicted that none of the people living on earth at that time would be alive one hundred years later.﴿ (Narrated by Muslim) Additionally, the general rule is that all the sons of

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Adam are going to die. As far as we know, there is no evidence affirming that Al-Khadir (peace be upon him) is an exception. Therefore, we should accept this until the contrary is proved through an authentic proof.

May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

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`Isa (Jesus, peace be upon him)

Fatwa no. 7647

Q: An Egyptian doctor working in Britain told me that Maryam (Mary, peace be upon her), the daughter of `Imran got married to a man after she gave birth to `Isa and that she bore this man two children. Is this true? If it is true, what is the evidence from the Holy Qur'an or the Sunnah (whatever is reported from the Prophet). Since that Egyptian doctor was unable to bring any evidence, please explain this issue.

A: There is nothing in the Qur'an nor in the Sunnah of the Prophet (peace be upon him) to indicate that Maryam, the daughter of `Imran, got married after `Isa (peace be upon him) was born. There is also no evidence to the effect that she bore any children other than `Isa (peace be upon him).

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Before she gave birth to `Isa, she was not known to have been touched by a man or to have been unchaste. Allah (Exalted be He) says:﴾ And mention in the Book (the Qur'ân, O Muhammad صلى الله عليه وسلم the story of) Maryam (Mary), when she withdrew in seclusion from her family to a place facing east.﴿ ﴾She placed a screen (to screen herself) from them; then We sent to her Our Ruh [angel Jibrîl (Gabriel)], and he appeared before her in the form of a man in all respects.﴿ ﴾She said: "Verily! I seek refuge with the Most Gracious (Allâh) from you, if you do fear Allâh."﴿ ﴾(The angel) said: "I am only a messenger from your Lord, (to announce) to you the gift of a righteous son."﴿ ﴾She said: "How can I have a son, when no man has touched me, nor am I unchaste?"﴿ Allah (may he be Exalted) has confirmed her truthfulness.

Thus, It becomes clear that the claim that Maryam, the daughter of `Imran got married or bore children other than `Isa (peace be upon him) is groundless.

May Allah grant us success! May peace and blessings be upon our Prophet, his family, and companions!

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Fatwa no. 2190

Q: We were informed that a translation of the Qur'an by Muhammad Asad would be published soon in Dublin, Ireland. This translation will be distributed here. A committee, from among Indian Muslim Professors, has been formed to publish this translation. Muhammad Asad alleges in his translation that prophet 'Eisa (Jesus) died and that

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the Muslims' belief in his return is not true. In the light of this allegation, I would like to ask the following questions:

1- What is the status of prophet `Eisa according to the Qur'an and the authentic Sunnah?

A: Allah (Exalted be He) created His prophet 'Eisa from a mother only. Allah (Exalted be He) says: ﴿And mention in the Book (the Qur'ân, O Muhammad صلى الله عليه وسلم the story of) Maryam (Mary), when she withdrew in seclusion from her family to a place facing east.﴾ ﴿She placed a screen (to screen herself) from them; then We sent to her Our Ruh [angel Jibrîl (Gabriel)], and he appeared before her in the form of a man in all respects.﴾ ﴿She said: "Verily! I seek refuge with the Most Gracious (Allâh) from you, if you do fear Allâh."﴾ ﴿(The angel) said: "I am only a messenger from your Lord, (to announce) to you the gift of a righteous son."﴾ ﴿She said: "How can I have a son, when no man has touched me, nor am I unchaste?"﴾ ﴿He said: "So (it will be), your Lord said: 'That is easy for Me (Allâh): And (We wish) to appoint him as a sign to mankind and a mercy from Us (Allâh), and it is a matter (already) decreed, (by Allâh).' "﴾ ﴿So she conceived him, and she withdrew with him to a far place (i.e. Bethlehem valley about 4-6 miles from Jerusalem).﴾ ﴿And the pains of childbirth drove her to the trunk of a date-palm. She said: "Would that I had died before this, and had been forgotten and out of sight!"﴾ ﴿Then [the babe 'Isâ (Jesus) or Jibrîl (Gabriel)] cried unto her from below her, saying: "Grieve not: your Lord has provided a water stream under you.﴾ ﴿"And shake the trunk of date-palm towards you, it will let fall fresh ripe-dates upon you."﴾ ﴿"So eat and drink and be glad. And if you see any human being, say: 'Verily! I have vowed a fast unto the Most Gracious (Allâh) so I shall not speak to any human being this day.'"﴾ ﴿Then she brought him (the baby) to her people, carrying him.﴾

This indicates that 'Eisa was born from his mother Maryam only, without a father by the Will and Word of Allah. He had no father, and therefore he is a sign for mankind. However, the Jews accused Maryam of committing adultery.

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Therefore, Allah made her son 'Isa pronounce her innocence while he was still in the cradle. Allah (Exalted be He) says: ﴿They said: "O Mary! Indeed you have brought a thing Fariyy (a mighty thing).﴾ ﴿"O sister (i.e. the like) of Hârûn (Aaron)! Your father was not a man who used to commit adultery, nor your mother was an unchaste woman."﴾ ﴿Then she pointed to him. They said: "How can we talk

to one who is a child in the cradle?")("He ['Isâ (Jesus)] said: "Verily I am a slave of Allâh, He has given me the Scripture and made me a Prophet;")("And He has made me blessed wheresoever I be, and has enjoined on me Salât (prayer), and Zakât, as long as I live.")("And dutiful to my mother, and made me not arrogant, unblest.)("And Salâm (peace) be upon me the day I was born, and the day I die, and the day I shall be raised alive!")(Such is 'Isâ (Jesus), son of Maryam (Mary). (It is) a statement of truth, about which they doubt (or dispute).)(It befits not (the Majesty of) Allâh that He should beget a son [this refers to the slander of Christians against Allâh, by saying that 'Isâ (Jesus) is the son of Allâh]. Glorified (and Exalted) be He (above all that they associate with Him). When He decrees a thing, He only says to it: "Be!")

Therefore, Allah exonerates him with this miracle, from being an illegitimate child and holding Himself high above having a son. Thus, 'Eisa is not the son of Allah. Maryam said that no human being had sexual intercourse with her. Allah confirmed her saying and ascribed her son to her more than once in the Qur'an. Had 'Eisa had a father, Allah would have ascribed him to his father as this is the law of Allah in His words. This confirms that 'Eisa was born from a mother only and that he is the prophet and messenger of Allah as is established in the previous and other Ayahs.May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Q2: What is the ruling on a person who claims that `Eisa (Jesus) is dead?

A: It has been confirmed by evidence from the Qur'an and the Sahih (authentic) Sunnah that `Eisa ibn Maryam (Jesus son of Mary, peace be upon them) was not killed nor is he dead. In fact, Allah raised him up to the heavens alive and he

will descend at the end of time, as a just judge for this Ummah (nation). Therefore, anyone who claims that `Eisa ibn Maryam is dead and will not descend at the end of time, has contradicted the Book of Allah and the Sunnah of the Prophet Muhammad (peace be upon him), and committed a grave mistake. The ruling is that they have committed Kufr (disbelief) if, after the matter has been explained to them and they have been given the evidences, they continue to belie Allah and His Messenger.

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3- Is there any evidence in support of the idea that `Eisa (Jesus) promulgated Christianity to the people of India, Afghanistan, Sind, and Iran?

A: The basic rule in this regard is the Qur'an and the authentically reported Sunnah of Allah's Messenger (peace be upon him), not reason. To know about this issue, there should be a revelation about it. We cannot trust history books, because they are not transmitted through connected chains of narrations by reliable narrators. Therefore, history books include many falsifications. There does not exist any support in the Qur'an for the claim that `Eisa (Jesus (peace be upon him)) promulgated his religion in the above-mentioned countries. As far as we know, it is not authentically reported that Allah's Messenger (peace be upon him) said any Hadith supporting this claim. However, it is authentically reported that Allah sent `Eisa (Jesus) to the children of Israel and that he conveyed His Lord's Message. It is commonly believed that Christianity was threatened by the Jews after Allah raised Christ (Son of Mary) to Him. But for the Roman Rule, Christianity would not have spread. This is a historical issue that does not entail any religious consequences.

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4- Why was the translation mentioned above published in a Muslim country taking into account that Muhammad Asad - to my knowledge - is living in the Kingdom of Morocco?

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I find nothing in the Qur'an or the Sunnah to support the issues mentioned in it. I hope that your Fatwa will back me to refute these matters and prevent the publication of this translation here.

A: The translation referred to contains fatal errors and flagrant false beliefs. As a result, the Constitutional Council of the Muslim World League in Makkah issued a decree banning the print and publication of this translation.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and companions!

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The first question of Fatwa no. 9087

Q 1: Ayahs were presented (Qur'anic verses) by a church as evidence that `Eisa (Jesus-peace be upon him) is the son of Allah. Their evidence is that when Allah was Alone, He (Exalted be He) stated:** (Verily, I am Allâh! Lâ ilâha illa Ana (none has the right to be worshipped but I)) **in the singular; but when He created `Eisa (peace be upon him), the style used in some Ayahs changed to the plural, as in the Ayahs: (Verily, We, it is We Who have sent down the Dhikr (i.e. the Qur'ân)) **and** (Verily, We it is Who give life and cause death)

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They said that Allah spoke in the plural; meaning Allah, `Eisa (peace be upon him) and the holy spirit. We were privileged to have Sheikh `Abdul-Rahman ibn `Uwayn and Sheikh `Ali ibn Fahd ibn Ghayth amongst us during that period, and they advised us to write to your honor .

A: The variation in style used in the Qur'an, and the fact that Allah sometimes speaks of Himself in the singular and sometimes in a manner that could be used in the plural or the singular as a form of respect, does not prove that `Eisa (peace be upon him) is the son of Allah; or that Uluhiyyah (Divinity), which is an exclusive right to Allah, could be attributed to him. This is for a number of reasons:

Firstly: The variation in styles used in the Qur'an, both singular and plural, occurs with reference to events that took place thousands of years before the creation of `Eisa (peace be upon him) and his mother Maryam (Mary). Their existence has no affect on the variation in styles, but this is due to another reason which may be explained in Allah's statement: (And indeed, We created man from dried (sounding) clay of altered mud.) (And the jinn, We created aforetime from the smokeless flame of fire.) He also stated: (And (remember) when We said to the angels: "Prostrate yourselves unto Adam." So they prostrated themselves except Iblîs (Satan). He was one of the jinn; he disobeyed the Command of his Lord. Will you then take him (Iblîs) and his offspring as protectors and helpers rather than Me while they are enemies to you?)

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The style used varied before `Eisa and his mother (peace be upon them both) existed. Allah (Exalted be He) stated: (Verily, We did send down the Taurât (Torah) [to Mûsâ (Moses)], therein was guidance and light) until He stated: (Verily, We did send down the Taurât (Torah) [to Mûsâ (Moses)], therein was guidance and light, by which the Prophets, who submitted themselves to Allâh's Will, judged for the Jews. And the rabbis and the priests [too judged for the Jews by the Taurât (Torah) after those Prophets], for to them was entrusted the protection of Allâh's Book, and they were witnesses thereto. Therefore fear not men but fear Me (O Jews) and sell not My Verses for a miserable price. And whosoever does not judge by what Allâh has revealed, such are the Kâfirûn (i.e. disbelievers ? of a lesser degree as they do not act on Allâh's Laws).) (And We ordained therein for them: "Life for life) until He stated: (And in their footsteps, We sent 'Isâ (Jesus), son of

Maryam (Mary), confirming the Taurât (Torah) that had come before him, and We gave him the Injeel (Gospel)﴿ until His stated: ﴾And We have sent down to you (O Muhammad صلى الله عليه وسلم) the Book (this Qur'ân) in truth, confirming the Scripture that came before it and Muhaymin (trustworthy in highness and a witness) over it (old Scriptures).﴿ He also stated: ﴾Verily, We sent Nûh (Noah) to his people﴿ Moreover, Allah mentions His Khalil Ibrahim (Abraham- peace be upon him): ﴾So when he had turned away from them and from those whom they worshipped besides Allâh, We gave him Ishâq (Isaac) and Ya'qûb (Jacob), and each one of them We made a Prophet.﴿ ﴾And We gave them of Our Mercy (a good provision in plenty), and We granted them honour on the tongues (of all the nations, i.e. everybody remembers them with a good praise).﴿ Allah mentions His Kalim (the one to whom Allah spoke directly) Musa (Moses- peace be upon him) ﴾and made him draw near to Us for a talk with him [Mûsâ (Moses)].﴿ ﴾And We granted him his brother Hârûn (Aaron), (also) a Prophet, out of Our Mercy.﴿ and also stated: ﴾Verily, We have sent the revelation to you (O Muhammad صلى الله عليه وسلم) as We sent the revelation to Nûh (Noah) and the Prophets after him﴿ and: ﴾And she who guarded her chastity [Virgin Maryam (Mary)]: We breathed into (the sleeves of) her (shirt or garment) [through Our Rûh - Jibrîl (Gabriel)], and We made her and her son ['Isâ (Jesus)] a sign for Al-'Alamîn (the mankind and jinn).﴿

and: ﴾(Remember) when Allâh will say (on the Day of Resurrection). "O 'Isâ (Jesus), son of Maryam (Mary)! Remember My Favour to you and to your mother﴿ There are other verses in which the style is used interchangeably from singular to plural or vice versa regarding the creation of `Eisa, when Allah addressed him, and before he was created. Based on this, it becomes clear that the style did not change after the creation of `Eisa (peace be upon him) ; proving that he is the son of Allah, or shares in His Uluhiyyah (Divinity), but for another purpose indicated in the second reason.

Secondly: Everyone who is well versed in the Arabic language and its styles knows that the first pronoun Ana (I) is used in the singular when speaking of oneself, while the first person plural Nahnu (we) is used to refer to two or more. However, it may be used by an individual of high standing, or professing to be, to denote his greatness. This is a figure of speech and the context allows the reader or listener understand what is meant. Whoever disagrees with this is either ignorant and does not know what he is talking about, or he is stubborn and wants to twist the meaning of the words and follow his whims and desires. Allah will establish and make apparent the truth by His Words, however much the sinners detest it. This will be explained further in the third reason.

Thirdly: The Qur'an is a Book the verses of which are perfected (in every sphere of knowledge), and then explained in detail from One (Allah),

Who is All-Wise and Well-Acquainted (with all things). Falsehood cannot come to it from before it or behind it, (it is) sent down by the All Wise, Worthy of all praise (Allah). Parts of it explain and confirm other parts. Allah (Exalted be He) stated: ﴾And they say: "The Most Gracious (Allâh) has begotten a son (or offspring or children) [as the Jews say: 'Uzair (Ezra) is the son of Allâh, and the Christians say that He has begotten a son ['Isâ (Jesus) عليه السلام], and the pagan Arabs say that He has begotten daughters (angels and others.)]."﴿ ﴾Indeed you have brought forth (said) a terrible evil thing.﴿ ﴾Whereby the heavens are almost torn, and the earth is split asunder, and the mountains fall in ruins,﴿ ﴾That they ascribe a son (or offspring or children) to the Most Gracious (Allâh).﴿ ﴾But it is not suitable for (the Majesty of) the Most Gracious (Allâh) that He should beget a son (or offspring or

children).》 《There is none in the heavens and the earth but comes unto the Most Gracious (Allâh) as a slave.》 and He stated: 《Say (O Muhammad صلى الله عليه وسلم): "He is Allâh, (the) One.》 《"Allâh-us-Samad (السيد الذي يصمد إليه في الحاجات) [Allâh the Self-Sufficient Master, Whom all creatures need, (He neither eats nor drinks)].》 《"He begets not, nor was He begotten.》 《"And there is none co-equal or comparable unto Him."》 and: 《Verily, the likeness of 'Isâ (Jesus) before Allâh is the likeness of Adam. He created him from dust, then (He) said to him: "Be!" - and he was.》 So whoever believes in the Qur'an must reconcile between its Ayahs. Likewise, whoever quotes from the Qur'an must be fair in his citation and should not do so while turning away from other Ayahs, or unjustly mixing the truth with falsehood in order to promote the latter as their Jewish predecessors did. Allah rejected their false claim in His statement: 《Then do you believe in a part of the Scripture and reject the rest? Then what is the recompense of those who do so among you, except disgrace in the life of this world, and on the Day of Resurrection they shall be consigned to the most grievous torment. And Allâh is not unaware of what you do.》

Accordingly, those who take the Ayahs of the Qur'an as evidences must clearly proclaim that `Eisa (peace be upon him) is not the son of Allah, and does not share in His divinity, as well as affirm the Oneness of Allah (Exalted be He) based on the aforemntioned Ayahs and His statement: 《Surely, they have disbelieved who say: "Allâh is the Messiah ['Isâ (Jesus)], son of Maryam (Mary)." But the Messiah ['Isâ (Jesus)] said: "O Children of Israel! Worship Allâh, my Lord and your Lord." Verily, whosoever sets up partners (in worship) with Allâh, then Allâh has forbidden Paradise to him, and the Fire will be his abode. And for the Zâlimûn (polytheists and wrong-doers) there are no helpers.》 《Surely, disbelievers are those who said: "Allâh is the third of the three (in a Trinity)."》 The Qur'an is replete with similar Ayahs. Otherwise, they should stop such manipulation of words, because that will only incur mockery and derision from wise people.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 262

Q: Is `Eisa (Jesus, peace be upon him) alive or dead according to the viewpoint of the Holy Qur'an and Sunnah?

A: Scholars of Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim community) hold the view that `Eisa (peace be upon him) is still alive, and that Allah (Exalted be He) raised him to heaven from where he will descend

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at the end of time to rule the earth with the Shari`ah (Islamic law) of Prophet Muhammad (peace be upon him). He will preach the same true guidance brought by Prophet Muhammad (peace be upon him). This view is supported by textual evidence of the Qur'an and authentic Hadiths. Refuting the slanderous lie of the Jews, Allah (Exalted be He) says: ﴾And because of their saying (in boast), "We killed Messiah 'Isâ (Jesus), son of Maryam (Mary), the Messenger of Allâh," - but they killed him not, nor crucified him, but it appeared so to them [the resemblance of 'Isâ (Jesus) was put over another man (and they killed that man)], and those who differ therein are full of doubts. They have no (certain) knowledge, they follow nothing but conjecture. For surely; they killed him not [i.e. 'Isâ (Jesus), son of Maryam (Mary) عليهما السلام]:﴿ ﴾But Allâh raised him ['Isâ (Jesus)] up (with his body and soul) unto Himself (and he عليه السلام is in the heavens). And Allâh is Ever All-Powerful, All-Wise.﴿ In this Ayah (verse), Allah (Glorified be He) not only blames the Jews for their false claim of killing or crucifying `Eisa (peace be upon him) but also confirms the fact that He raised him alive unto Himself as a mercy and honor to him. This act of ascension is seen as one of the wondrous miracles of Allah (Exalted be He) which He bestows upon whomever He wills of His Messengers. `Eisa, son of Maryam (Mary, peace be upon her) worked many such wondrous miracles from his birth till his ascension. The meaning stated in the Qur'anic Ayah which reads: ﴾But Allâh raised him ['Isâ (Jesus)] up (with his body and soul) unto Himself (and he عليه السلام is in the heavens).﴿ necessitates that He raised the body and soul of `Eisa which refutes the Jews' alleged claim that they crucified and killed him. This is because it is the body that essentially suffers the pain of death. Moreover, believing that only the soul of `Eisa was raised lends support to the claim of the crucfixion. Furthermore, the fact that Allah (Exalted be He) raised the body and soul of `Eisa accords with the nature of His Might, Honor, and the support that He gives to any of His Messengers as He wills. This reason is implied in the concluding words of the above Ayah which reads: ﴾And Allâh is Ever All-Powerful, All-Wise.﴿ Allah (may He be Exaled) also says: ﴾And there is none of the people of the Scripture (Jews and Christians) but must believe in him ['Isâ (Jesus), son of Maryam (Mary), as only a Messenger of Allâh and a human being] before his ['Isâ (Jesus) عليه السلام) or a Jew's or a Christian's] death (at the time of the appearance of the angel of death). And on the Day of Resurrection, he ['Isâ (Jesus)] will be a witness against them.﴿ In this Ayah (verse), Allah (Glorified be He) states that

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all the People of the Scripture will believe in `Eisa before he (`Eisa) dies. This will take place when `Eisa descends from heaven at the end of time. He will rule with the Islamic Shari'ah and call people

to embrace Islam as will be discussed later. This is the most preferable interpretation of the Ayah. The context of the Ayah speaks of the stand of the Jews towards `Eisa and their evil plotting against him that reveals the eternal truth of the promise of Allah (Exalted be He) to help His servants and defeat His enemies. Thus, the third person pronoun in the two Arabic words "bihi", meaning, in him and "mawtihi," meaning, his death refers to `Eisa in conformity with the context. It has been authentically reported on the authority of Abu Hurayrah that the Prophet (peace be upon him) said: ﴾By Him in Whose Hands my soul is, surely (Jesus,) the son of Mary will soon descend amongst you and will judge mankind justly (as a Just Ruler); he will break the Cross, kill the swine, and abolish the Jizya (a tax taken from the non-Muslims, who are under the protection of the Muslim government). Wealth will pour forth to such an extent that no one will accept it. Abu Hurayrah added, "If you wish, you can recite (this verse of the Holy Book): ﴾And there is none of the people of the Scripture (Jews and Christians) but must believe in him ['Isâ (Jesus), son of Maryam (Mary), as only a Messenger of Allâh and a human being] before his ['Isâ (Jesus) عليه السلام) or a Jew's or a Christian's] death (at the time of the appearance of the angel of death).﴿ ﴿

In another narration on the authority of Abu Hurayrah, the Prophet (peace be upon him) said: ﴾How will you be when the son of Mariam (Mary) (`Eisa (Jesus) descends amongst you and your imam is amongst you (you are lead by the legislation of Allah and the Qur'an) or ( he (`Eisa) will judge people by the Law of the Qur'an and not by the law of Gospel.)﴿ It is authentically reported that Jabir ibn `Abdullah heard the Prophet (peace be upon him) saying: ﴾A group of my Ummah will not cease fighting for the Truth prevailing i.e. over their enemies, till the Day of Resurrection. He said: 'Eisa son of Mary (peace be upon him) would then descend and their (Muslims') commander would invite him to come and lead them in prayer, but he would say, 'No; you are to lead one another.' This is an honour from Allah for this Ummah.﴿ The Hadiths cited above indicate that `Eisa will descend from heaven at the end of time when he will rule the earth with the Shari`ah of our Prophet Muhammad (peace be upon him). At that time a man from Prophet Muhammad's Ummah (nation) will lead the Muslims in Salah (Prayer) and will conduct the affairs of the Muslims. It should be noted that there is no contradiction between the second coming of `Eisa and Prophet Muhammad being the seal of the Prophets.

The reason is that `Eisa will not bring a new message other than Islam, as he is coming back for the scecond time. Judgment belongs to Allah (Exalted be He) Who does whatever He wills, passes whatever judgment He wishes, and no one can avoid His judgment. Allah is the All-Wise, the Mighty.

Whoever claims that `Eisa (peace be upon him) was killed or crucified is a Kafir (disbeliever) as in doing so he will be opposing the explicit texts of the Qur'an and the authentic Hadiths narrated from the Prophet (peace be upon him). Moreover, whoever claims that Allah caused `Eisa to die then raised him unto Himself when the Jews plotted to crucify him, will also be opposing the opinion that is held by the vast majority of Muslim scholars and will be deviating from the straight path. This claim comes from misinterpreting the Arabic word "mutawaffika" mentioned in the Ayah as meaning "cause you to die" instead of properly interpreting it as "make you sleep." Allah (Exalted be He) says: ﴾And (remember) when Allâh said: "O 'Isâ (Jesus)! I will take you and raise you to Myself and clear you [of the forged statement that 'Isâ (Jesus) is Allâh's son] of those who disbelieve﴿ Holding the view that Allah (Exalted be He) caused `Eisa to die before He raised him unto Himself also opposes the authentic view held by the Salaf (righteous predecessors) that Allah (Exalted be He) seized `Eisa from the earth and raised him alive to heaven after rescuing him from the conspiracy concocted by the disbelieving Jews. The view of the Salaf reconciles the various texts of the Qur'an and authentic Sunnah which confirm that `Eisa was raised alive to heaven, will come back to earth at the end of time, and that all the People of the Scripture will believe in him. The report attributed to Ibn `Abbas that he interpreted the word "mutawaffika" as meaning "cause you to die" is not authentic because

its Isnad (chain of narrators) is broken. It was narrated by `Aly ibn Abu Talhah from Ibn `Abbas. However, Aly neither heard nor saw Ibn `Abbas. He narrated from him through a connection. Similarly, the narration attributed to Wahb ibn Munabbih Al-Yamany that

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the word "mutawaffika" means "cause you to die" is not authentic because it was narrated by Ibn Ishaq who is notorious for Tadlis (misrepresentation). Its Isnad also contains an unknown narrator. Interpreting "wafah" as "death" is no more than one of the many possible meanings that the word "mutawaffika" can convey. As a result of the various connotations of the word, it became subject to different interpretations. Some interpreted "mutawaffika" as "qabiduka" meaning: "I'm seizing you from the earth and will raise you alive unto Myself." Others interpreted it as "munimuka" meaning: "I will make you sleep then I will raise you unto Myself." Others interpreted it in the context that Allah (Exalted be He) will raise `Eisa alive to heaven then will cause him to die thereafter. This last interpretation is based on the fact that the conjunction "wa" (and) in the Ayah does not entail chronological order but merely combinative arrangement. When there occurs such divergent interpretations over a Qur'anic Ayah, only the view that agrees with the apparent meanings of other textual evidence must be adopted so that various evidence can be reconciled and allegorical Ayahs can be explained in the context of other conclusive Ayahs. This stand is adopted by those who are well-grounded in knowledge. Others seek to spread Fitnah (sedition) through misinterpreting allegorical Ayahs. The same applies to the difference over whether the pronoun in the word "mawtihi, meaning, death" refers to `Eisa or all the People of the Scripture. The Ayah reads: ﴾And there is none of the people of the Scripture (Jews and Christians) but must believe in him ['Isâ (Jesus), son of Maryam (Mary), as only a Messenger of Allâh and a human being] before his ['Isâ (Jesus) عليه السلام) or a Jew's or a Christian's] death (at the time of the appearance of the angel of death).﴿ Noting the context and the authentic hadiths on the descent of `Eisa at the end of time and the fact that all people will believe in him, including the People of the Scripture, serves as a key factor in determining the proper meaning of the Ayah and reconciling the various evidence reported in this regard. Interpreting this Ayah apart from other contextual evidence claiming that the pronoun in the word "mawtihi, meaning, death" refers to the People of the Scripture, constitutes an open deviation from the apparent meaning, the context of speech, and the various authentic Hadiths in this regard. Whoever holds this view is following the ambiguous meaning of the revealed texts and denying to judge them in the light of decisive texts

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seeking sedition and disputes. The Divine Threat is against those whose hearts are given to error. Allah (Exalted be He) says: ﴾It is He Who has sent down to you (Muhammad صلى الله عليه وسلم) the Book (this Qur'ân). In it are Verses that are entirely clear, they are the foundations of the Book [and those are the Verses of Al-Ahkâm (commandments), Al-Fara'id (obligatory duties) and Al-Hudud (legal laws for the punishment of thieves, adulterers)]; and others not entirely clear. So as for those in whose hearts there is a deviation (from the truth) they follow that which is not entirely clear thereof, seeking Al-Fitnah (polytheism and trials), and seeking for its hidden meanings, but none knows its hidden meanings save Allâh. And those who are firmly grounded in knowledge say: "We believe in it; the whole of it (clear and unclear Verses) are from our Lord." And none receive admonition except men of understanding. (Tafsir At-Tabarî).﴿ Those who adopt the view of the death of `Eisa before his ascension to heaven and after the Jews plotted to kill him, should admit one of two facts: either they should acknowledge the second coming of `Eisa at the end of time as substantiated by authentic Hadiths; in which case they will be asked to prove that he had a natural death and was given life afterwards, and became lifeless again when the Jews plotted against him, and again was brought to life after the ascension and will finally die following his descent to earth

and will again be raised from the dead on the Day of Resurrection. This view is not correct and lacks evidence to support it. Allah (Exalted be He) says: ﴾How can you disbelieve in Allâh? seeing that you were dead and He gave you life. Then He will give you death, then again will bring you to life (on the Day of Resurrection) and then unto Him you will return (See V.40:11)﴿ Allah (Exalted be He) also says: ﴾They will say: "Our Lord! You have made us to die twice (i.e. we were dead in the loins of our fathers and dead after our life in this world), and You have given us life twice (i.e. life when we were born and life when we are Resurrected)! Now we confess our sins, then is there any way to get out (of the Fire)?" (Tafsir Al-Qurtubi,)﴿ However, if they deny that `Eisa will return a second time to the earth after his ascension, they will be objecting to the authentic Hadiths accepted by Muslim scholars that explicitly attest to his second coming and his invitation of people to follow the truth with which he will rule. He will also kill the swine and break the Cross. There is no way out of these two suppositions but to hold the view adopted by

the scholars of Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim community) that confirms the fact that Allah (Exalted be He) delivered `Eisa from the plots of the Jews, raised him to heaven alive with body and soul, and will cause him to descend to the earth at the end of time as a just ruler.

May Allah grant us success! May peace and blessings be upon our Prophet, his family, and companions.

Permanent Committee for Scholarly Research and Ifta

Member	Member	Deputy Chairman
`Abdullah ibn Mani`	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify

Fatwa no. 1621

Q1: Is `Eisa ibn Maryam (Jesus, son of Mary) alive or dead? What is the evidence from the Qur'an or the Sunnah in this regard?

Q2: If `Eisa is alive or dead, where is he now and what is the evidence from the Qur'an and the Sunnah?

A: `Eisa ibn Maryam (peace be upon him) is alive; he has not died yet and the Jews neither killed nor crucified him, although it appeared so to them. In fact, Allah raised him up to the heavens, both his body and soul, and he is now in the heavens. The evidence for this is the following Ayah (Qur'anic verse) in which Allah (Exalted be He) refutes the falsehood of the Jews: ﴾And because of their saying (in boast), "We killed Messiah 'Isâ (Jesus), son of Maryam (Mary), the Messenger of Allâh," - but they killed him not, nor crucified him, but it appeared so to them [the resemblance of 'Isâ (Jesus) was put over another man (and they killed that man)], and those who differ therein are full of doubts. They have no (certain) knowledge, they follow nothing but conjecture. For surely; they killed him not [i.e. 'Isâ (Jesus), son of Maryam (Mary) عليهما السلام]:﴿ ﴾But Allâh raised him ['Isâ (Jesus)] up (with his body and soul) unto Himself (and he عليه السلام is in the heavens). And Allâh is Ever All-Powerful, All-Wise.﴿

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So Allah (Glorified be He) refutes the Jews' claim of having killed and crucified `Eisa and says that He raised `Eisa up to Him. He (may he be Praised) did this out of mercy and to honor him. The ascension of `Eisa is one of the signs that Allah grants to whomever He wills of His Messengers, and He granted many of them to `Eisa ibn Maryam (peace be upon him). The word "But" that is used in is Ayah: ﴾But Allâh raised him ['Isâ (Jesus)] up (with his body and soul) unto Himself (and he عليه السلام is in the heavens).﴿ shows that Allah (Glorified be He) raised `Eisa (peace be upon him) with his body and soul in order to refute the claims of the Jews regarding the crucifixion and death of `Eisa. This is because crucifixion is inflicted upon the body, and if it was only his soul that was raised, it would not have refuted their claim of having crucified him. Using the name of `Eisa (peace be upon him) confirms that it is both his body and soul that are being referred to; it cannot be used to just refer to his body alone or his soul unless there is evidence, and there is no evidence in this case. In addition to this, the raising of both his body and soul shows the Perfect Glory of Allah, His Wisdom, Honor, and Support of whomever He wills from among His Messengers, as is mentioned at the end of this Ayah: ﴾And Allâh is Ever All-Powerful, All-Wise.﴿ This issue will be discussed in more detail in the answer to the third question, if Allah (Exalted be He) wills.

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Q 3-4: Supposing that Prophet `Eisa (Jesus) (peace be upon him) is alive now, will he descend at the end of time and rule over people according to the religion of Muhammad (peace be upon him)? If so, what is your proof and how can we refute those who claim this statement is invalid?

A: Yes, Prophet `Eisa, the Son of Maryam (Mary), will come down to the earth again at the end of time.

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He will rule according to the Shari`ah of Prophet Muhammad (peace be upon him), break the cross, kill the pigs, abolish Jizyah (poll tax required from non-Muslims living in an Islamic state) and will not accept any religion except Islam. Moreover, before his death, all the people of the Book (the Jews and Christians) will believe in him after his descent at the end of time. Allah (Exalted be He) says, ﴾And there is none of the people of the Scripture (Jews and Christians) but must believe in him ['Isâ (Jesus), son of Maryam (Mary), as only a Messenger of Allâh and a human being] before his ['Isâ (Jesus) عليه السلام) or a Jew's or a Christian's] death (at the time of the appearance of the angel of death). And on the Day of Resurrection, he ['Isâ (Jesus)] will be a witness against them.﴿ Allah (Exalted be He) states that all the People of the Book (the Jews and Christians) will believe in `Eisa, the son of Maryam, before his death and after coming down to justly rule over people and call to Islam as will be shown in the Hadith of his descent. This Ayah and the previous one are to show the attitude of the Jews towards `Eisa (peace be upon him) and the established way of Allah (Exalted be He) to save him and to spoil the evil plots of his enemies (the Jews). Moreover, it was authentically reported through many chains of narrators that reach the degree of Tawatur (reporting by a significant number of narrators throughout the chain of narration, whose agreement upon a lie is impossible) that Allah (Exalted be He) raised `Eisa to heaven and that he will descend at the end of time to rule justly and kill Al-Masih Al-Dajjal (the Antichrist). Shaykh-ul-Islam Ibn Taymiyyah mentioned the Hadiths related to the descent of `Eisa at the end of time through many chains of narrators and then said, (These are Hadith Mutawatir from the Messenger of Allah (peace be upon him) related by Abu Hurayrah

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Ibn Mas`ud, `Uthman ibn Abu Al-`As, Abu Umamh, Al-Nawwas ibn Sam`an, `Abdullah ibn `Amr ibn Al-`As, Mujammi` ibn Jariyah, and Hudhayfah ibn Usayd (may Allah be pleased with them) provide evidence of how and where he will descend.

Among these Hadith is a report related by Abu Hurayrah (may Allah be pleased with him) that the Prophet (peace be upon him) said, ﴾By the One in Whose hand is my soul, soon the Son of Maryam will descend among you as a just judge. He will break the cross, kill the pigs and abolish the Jizyah, and money will become abundant until no one will accept it. Abu Hurayrah said, 'If you wish, recite the following Ayah: ﴾And there is none of the people of the Scripture (Jews and Christians) but must believe in him ['Isâ (Jesus), son of Maryam (Mary), as only a Messenger of Allâh and a human being] before his ['Isâ (Jesus) عليه السلام) or a Jew's or a Christian's] death (at the time of the appearance of the angel of death).﴿ (Surah Al-Nisa', 4:159)﴿ Also, he reported that the Prophet (peace be upon

him) said, ﴾How will you be when the Son of Maryam descends amongst you and your imam is amongst you (i.e. your are led by the legislation of Allah and the Qur'an) or (he (`Eisa) will judge people by the law of the Qur'an and not by the law of Gospel)﴿ It was also authentically narrated that Jabir ibn `Abdullah (may Allah be pleased with them) heard the Prophet (peace be upon him) saying, ﴾A group of my Ummah will not cease fighting for the Truth and will prevail until the Day of Resurrection. He said: `Eisa, the Son of Maryam, (peace be upon him) would then descend and their (Muslims') commander would invite him to come and lead them in Salah, but he would say, 'No, some amongst you are commanders over the others.' This is an honor that Allah shows to this Ummah.﴿ Therefore, these Hadith prove that `Eisa will undoubtedly come down at the end of time, rule according to the Shari`ah of Prophet Muhammad (peace be upon him) and lead this Ummah in Salah. His descent does not contradict the fact that Prophet Muhammad (peace be upon him) is the last prophet; for `Eisa will not come with a new Shari`ah.

The decision is only for Allah Who does what He wills and ordains what He intends. No one can overrule His Judgment; He is the All-Mighty, the All-Wise.

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Q 5: As Muhammad (peace be upon him) is the best of Prophets, why was he not raised to the heavens instead of 'Eisa (Jesus, peace be upon him), if the latter was actually raised? Why is 'Eisa in particular, among all the prophets, the one who was raised? Please give reason for this.

A: Allah (Exalted be He) encompasses everything with His Mercy and Knowledge, and He surrounds all things in His Power. He has profound wisdom, powerful will and omnipotence; He chose from the people prophets and Messengers who were sent as bearers of glad tidings and warners; He raised some of them above others in degree; and He granted each of them the privileges He wanted, out of His benevolence and mercy. He honored Ibrahim (Abraham, peace be upon him) and Muhammad (peace be upon him) with His friendship; and gave each prophet the signs and miracles which befit their eras, and by which the evidence is established on their people, out of His wisdom and justice; there is no stopping His Judgment, and He is the Almighty, the All-Wise, the Most Subtle and the Acquainted. Not every privilege in itself is a reason for preference, as 'Eisa was privileged with being raised to the heavens alive according to the will and wisdom of Allah, not for being better than the other Messengers such as Ibrahim, Muhammad, Musa (Moses) and Nuh (peace be upon them). They were given other privileges which entail their preference over him. The reference in this matter is Allah who disposes the affairs as He wants; He cannot be questioned as to what He does, as He is Omniscient and All-Wise.

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Moreover, asking about this has nothing to do with deeds or 'Aqidah (creed), but it rather afflicts a person with confusion and doubts. A believer should take all the affairs related to Allah for granted, and exert effort in the affairs related to people, whether in 'Aqidah or in deeds. This is the method of prophets and Messengers, and the way of the Rightly-Guided Caliphs and the guided Salaf (righteous predecessors) of the Ummah (nation).May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and 'Ifta

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Q 6: Why was 'Eisa ibn Maryam (Jesus son of Mary) called Al-Masih (Christ)?

A: 'Eisa is called Al-Masih because any sick person who he wiped over (masaha) would be healed by the Will of Allah. Some of the Salaf (righteous predecessors) said that he was called Masih because of his travel for the sake of calling people to religion. According to those two sayings, Masih means the present participle of the verb Masaha. It was said that he was called Masih because he had no sole in his feet. It was also said that he was called so because he was wiped with blessings or purified from the sins, and therefore he was blessed. According to these last two sayings, Masih is the passive participle of the verb Masaha. The first two sayings are the most authentic. Allah knows the best.

In any case, no creed or deed is dependent upon adopting any of these sayings. Therefore, learning these matters is minor or useless.May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Q 7: This question includes Ayahs (Qur'anic verses) which the Qadianis quote as evidence for their opinion. They say that `Eisa (Jesus) is dead and buried. I hope you will explain these Ayahs and refute their claims. In the first Ayah Allah (Exalted be He) says: ﴾The Messiah ['Isâ (Jesus)], son of Maryam (Mary), was no more than a Messenger; many were the Messengers that passed away before him. His mother [Maryam (Mary)] was a Siddîqah [i.e. she believed in the Words of Allâh and His Books (see Verse 66:12)]. They both used to eat food (as any other human being, while Allâh does not eat).﴿

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A: The wisdom behind this Ayah is refuting the claims of those who say, as in the Qur'an: ﴾Surely, in disbelief are they who say that Allâh is the Messiah﴿ and: ﴾Allâh is the third of the three (in a Trinity).﴿ It also refutes the Saying of those who claim that `Eisa is the son of Allah. It explains that the Christ `Eisa (Jesus - peace be upon him) is not a lord or a god. In fact it proves that he is a mere Messenger whom Allah honored with this Message. He is like all the Messengers who were sent before him. He had a limited life span. This Ayah, however, does not say when he will die. Other evidences from the Qur'an and the Sunnah explain that `Eisa (Jesus) was raised alive to Allah and that he (peace be upon him) will descend and judge justly among the people, then he will die at the end of time. Allah says that `Eisa (Jeusu) and his mother Mary (peace be upon them both) used to eat food. This indicates that they were not gods because they were in need of food to stay alive. But Allah (Exalted be He) is the Self-sufficient One with Absolute Might. All other beings need Him and He is not in need of any of them. The meaning of this Ayah is explained by the preceding and succeeding Ayahs, as mentioned previously. This Ayah is preceded by Allah's saying: ﴾Surely, in disbelief are they who say that Allâh is the Messiah, son of Maryam (Mary).﴿ and: ﴾Surely, disbelievers are those who said: "Allâh is the third of the three (in a Trinity)."﴿ After these Ayahs, some Ayahs follow prohibiting exaggeration in religious matters, denying worship of anything other than Allah, cursing whoever worships anyone other than Allah and whoever accepts this without denying it. Also the following Ayah from Surah Al-An`am explains this:

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﴾Say (O Muhammad صلى الله عليه وسلم): "Shall I take as a Walî (Helper, Protector, Lord or God) any other than Allâh, the Creator of the heavens and the earth? And it is He Who feeds but is not fed."﴿

The second Ayah: Allah (Exalted be He) says: ﴾And We never sent before you (O Muhammad صلى الله عليه وسلم) any of the Messengers but verily, they ate food and walked in the markets.﴿

A: The wisdom behind this Ayah is refuting the claims of those who deny the Message of Muhammad (peace be upon him) saying that a Messenger should be an angel not a human being. Allah refutes their claim explaining that He (Exalted be He) selects Messengers from among humans. They eat food and walk in the markets just like other humans. The Ayah, however, does not say anything about the lifespan of `Eisa (Jesus - peace be upon him). Other Ayahs and Hadiths state that Allah

raised `Eisa alive. They also state that he will descend at the end of time, judge among people and then die as we have mentioned before.

The third Ayah is the saying of Allah (Exalted be He): (And We did not create them (the Messengers, with) bodies that ate not food, nor were they immortals.)

A: There is nothing in this Ayah that says `Eisa (Jesus- peace be upon him) died as a result of the conspiracies of the Jews to kill and crucify him. In fact, this Ayah explains that prophets and messengers including `Eisa are ordinary humans

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who eat food like other humans. It also indicates that they do not live eternally in worldly life. This is the belief of Ahl-ul-Sunnah (those adhering to the Sunnah), for `Eisa, like other Messengers, will die. But the Qur'an and Sunnah explain that he will die after his descent from heaven and after he judges justly among people, breaks the cross, and kills the swine, as we mentioned previously.

The fourth Ayah is the saying of Allah (Exalted be He): (and you will not find any change in the Way of Allâh.)

A: Even though this Ayah is general in meaning, it has some exceptions. Allah provided His Messengers with signs and miracles to prove to their nations that their Messages were true. Such miracles include (Moses) Musa's parting the sea into twelve dry paths by a simple strike of his staff, and `Eisa's curing those born blind, those suffering from leprosy, and bringing to life those who were dead by Allah's will. Allah's raising `Eisa (Jesus, peace be upon him) alive to Him, keeping him alive for centuries and making him descend later on, are similar exceptions for the general laws of nature. The same applies to other miracles by which Allah supports His Messengers. This is nothing strange.

The fifth Ayah is the saying of Allah (Exalted be He): (He ['Isâ (Jesus)] was not more than a slave. We granted Our Favour to him, and We made him an example for the Children of Israel (i.e. his creation without a father).)

A: This Ayah proves that `Eisa (Jesus- peace be upon him) is a servant to Allah, and that Allah

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blessed him with the Message and that he is not a lord or a god. This Ayah is a sign that indicates Allah's perfect might. `Eisa is an ideal to be followed in doing good and seeking guidance. This Ayah, however, is similar to the first Ayah and does not say anything about the life span of `Eisa (peace be upon him). In fact, other religious texts speak about this as we have mentioned previously.

The sixth Ayah is the saying of Allah (Exalted be He): (Say (O Muhammad صلى الله عليه وسلم): "Who then has the least power against Allâh, if He were to destroy the Messiah, son of Maryam (Mary), his mother, and all those who are on the earth together?")

A: The beginning of this Ayah reads: (Surely, in disbelief are they who say that Allâh is the Messiah, son of Maryam (Mary)) So, the saying of Allah (Exalted be He):(Say (O Muhammad صلى الله عليه وسلم): "Who then has the least power against Allâh) refutes the claim of those who say that `Eisa (Jesus- peace be upon him) is a god. The Ayah explains that `Eisa and his mother are merely two weak servants of Allah like any of the other beings that Allah has created. Allah could destroy `Eisa, his mother, and all the creation on earth together, were it His will to destroy them. However, He did not make them all perish at the same time. In fact He predestined them to perish at specific times according to His Wisdom. So, His Wisdom required that `Eisa stay alive when the Jews conspired against him, and after He raised him up till the moment when he descends to judge among people according to the Shari`ah of Muhammad (peace be upon him) and then dies, as we mentioned

previously.

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The seventh Ayah is the saying of Allah (Exalted be He): ﴿And We made the son of Maryam (Mary) and his mother as a sign, and We gave them refuge on high ground, a place of rest, security and flowing streams.﴾

A: Mary's pregnancy of `Eisa (may Allah be pleased with them both) which is contrary to the laws of nature, is one of the clear signs that confirm the Perfect Might of Allah (Exalted be He). Allah provided them with shelter on high fertile ground where there was much water and they felt stability. This happened in Jerusalem in Palestine as a Mercy from Allah to both of them and a favor upon them both. This was in Palestine and not in Pakistan. This happened more than five hundred years before our Prophet Muhammad (peace be upon him) was born, not twelve centuries after the Hijrah (Prophet's migration to Madinah). Whoever considers that the high ground is a place in Pakistan or that the son of Mary means Ghulam Ahmad, misinterprets the meaning of the Ayah and ascribes falsely to Allah what He does not say and fabricates historical facts.

The eighth Ayah is the saying of Allah (Exalted be He): ﴿And (remember) when Allâh said: "O 'Isâ (Jesus)! I will take you and raise you to Myself and clear you [of the forged statement that 'Isâ (Jesus) is Allâh's son] of those who disbelieve, and I will make those who follow you (Monotheists, who worship none but Allâh) superior to those who disbelieve [in the Oneness of Allâh, or disbelieve in some of His Messengers, e.g. Muhammad صلى الله عليه وسلم, 'Isâ (Jesus), Mûsâ (Moses), etc., or in His Holy Books, e.g. the Taurât (Torah), the Injeel (Gospel), the Qur'ân]﴾

A: The Qadianis take this Ayah as evidence of the death of `Eisa (peace be upon him) because they interpret `Eisa's sleeping as death! This is contrary to

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the authentic interpretations of the Salaf (righteous predecessors) who said that Allah took His Messenger `Eisa alive from earth and raised him to Him. Allah thus saved him from those who disbelieved. In addition, other religious texts from the Qur'an and the authentic Sunnah indicate that `Eisa was raised alive, and that he will descend at the end of time, and that people of the Scriptures and others will all believe in him when he descends. As to what is reported from Ibn `Abbas (may Allah be pleased with them both) of interpreting `Eisa's sleeping in the Ayah as his death, it is not an authentic narration because its Sanad (chain of narrations) is disconnected. It is reported by `Aly ibn Abu Talhah from Ibn `Abbas. However, `Aly did not hear from or see Ibn `Abbas. Also what it is reported from Wahb ibn Munabbih Al-Yamany of interpreting `Eisa's sleeping as his death, is not an authentic narration. Because it is reported by Muhammad ibn Is-haq from unspecified narrators from Wahb ibn Munabbih and Ibn Is-haq is Mudallis (a narrator who provides misleading information about his shaykh or the chain of narration). Besides, the chain of narrators include an unknown narrator. This interpretation is no more than a possible meaning of Mutawafik which is interpreted differently. It is interpreted as Allah took `Eisa from earth with his body and soul then raised him to Him alive. It is also interpreted as Allah made `Eisa sleep, raised him and that `Eisa will die after his descent at the end of time. The word "and" in the Ayah "I will make you sleep and raise you..." does not mean sleeping and raising will happen in order. In fact, it only means both of them will happen to one person. Usually when we have different views on an Ayah, we opt for the view which agrees with the surface meanings of other evidences, to reconcile between evidences and to accept the Muhkam (clearly decided Qur'anic verses) and refuse the Mutashabih (Qur'anic verses whose meanings are not clear or not completely agreed upon). This is the habit of firmly grounded scholars not those in whose hearts there is deviation (from the Truth). The latter follow the Ayahs that are not entirely clear, seeking Fitnah (polytheism and trials, etc.), and seeking their hidden meanings. May Allah

protect us from them.

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The ninth Ayah is the saying of Allah (Exalted be He): ﴾And I was a witness over them while I dwelt amongst them, but when You took me up, You were the Watcher over them﴿

A: Taking this Ayah as evidence of the death of `Eisa (peace be upon him) before being raised to heaven or before his descent at the end of time, is based on interpreting `Eisa's sleeping as death. We mentioned this when speaking about the eighth Ayah. We also mentioned that this interpretation is wrong and contrary to the interpretation of the Salaf (righteous predecessors) who combine the authentic evidences from the Qur'an and the Sunnah.

The tenth Ayah is the saying of Allah (Exalted be He): ﴾And He has made me blessed wheresoever I be, and has enjoined on me Salât (prayer), and Zakât, as long as I live.﴿

A: In this Ayah Allah (Exalted be He) reports the speech of `Eisa (peace be upon him) while he was in the cradle. This explains that Allah enjoined `Eisa to devote Salah (prayer), Zakah (obligatory charity) to Allah as long as he is alive. It is not about `Eisa's life span or when he will die. The previous evidences indicate this meaning. General religious texts should be reconciled with detailed religious texts. Evidences should not be used out of context. We should not seek the Mutashabih (Qur'anic verses whose meanings are not clear or not completely agreed upon). All these evidences are from Allah and they explain and bear one another out.

The eleventh Ayah is the saying of Allah (Exalted be He): ﴾"And Salâm (peace) be upon me the day I was born, and the day I die, and the day I shall be raised alive!"﴿

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A: Like the previous Ayah, this Ayah confirms that Allah will grant `Eisa peace and safety in all cases. It does not speak about his life span or the time when he will die. So, it is incumbent upon us to refer to the other texts which explain this as mentioned previously.

The twelfth Ayah is the saying of Allah (Exalted be He): ﴾Those whom they (Al-Mushrikûn) invoke besides Allâh have not created anything, but are themselves created.﴿ ﴾(They are) dead, not alive﴿

A: Allah revealed this Ayah to refute the belief of those who worship people other than Him, such as angels, `Uzair, `Eisa, Lat, `Uzza, and Manat. This Ayah explains that these beings cannot create anything even a small insect. In fact, they are all creatures whose Lord is Allah. They die and do not live eternally. But the other evidences indicate that `Eisa (peace be upon him) is alive. He will descend one day to judge among people according to the Islamic Shari`ah brought by Muhammad (peace be upon him) and then he will die.

The thirteenth Ayah is the saying of Allah (Exalted be He): ﴾Say (O Muslims), "We believe in Allâh and that which has been sent down to us and that which has been sent down to Ibrâhîm (Abraham), Ismâ'îl (Ishmael), Ishâq (Isaac), Ya'qûb (Jacob), and to Al-Asbât [the offspring of the twelve sons of Ya'qûb (Jacob)], and that which has been given to Mûsâ (Moses) and 'Isâ (Jesus), and that which has been given to the Prophets from their Lord. We make no distinction between any of them, and to Him we have submitted (in Islâm)."﴿

A: In this Ayah, Allah commands mankind to believe in all the prophets,

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and all that has been revealed to them. Allah (Exalted be He) explains that He does not make any distinction between the necessity of believing in all prophets and all that has been revealed to them. Also this Ayah is a refutation of the sayings of the Jews and the Christians who said: "Be Jews or Christians [so] you will be guided". Allah refutes their sayings by addressing the Prophet Muhammad (peace be upon him) saying: ﴿Say (to them O Muhammad صلى الله عليه وسلم), "Nay, (we follow) only the religion of Ibrâhîm (Abraham), Hanîfa [Islâmic Monotheism, i.e. to worship none but Allâh (Alone)], and he was not of Al-Mushrikûn (those who worshipped others along with Allâh - see V.2:105)."﴾ This means that Allah does not make distinction between prophets in matters of life and death as the context of the Ayahs does not imply this. In fact, the Ayahs confirm what we have mentioned. Besides, the Messengers did not call people to otherwise. To suggest that the Ayah means otherwise is twisting the meaning of the Ayah. Even if we say that the meaning of this Ayah: ﴿We make no distinction between any of them﴾ is general and applies to the life and death of prophets, hard evidences in reality and religious texts explain that there is difference between prophets in their lives and deaths, the time and place of their lives and deaths, the span of their lives, and so on. Therefore, `Eisa's life span, the place where he lived, and his death are one of the issues in which Allah made him distinct compared to his brother prophets according to previous texts.

The fourteenth Ayah is the saying of Allah (Exalted be He): ﴿That was a nation who has passed away. They shall receive the reward of what they earned and you of what you earn. And you will not be asked of what they used to do.﴾

A: This Ayah means that every human being will be judged according to his deeds not others' deeds and that other people will not be held responsible for his deeds as Allah (Exalted be He) says: ﴿Every person is a pledge for that which he has earned.﴾ and: ﴿and no bearer of burdens shall bear the burden of another.﴾ So, a human has to do their best in doing good deeds and avoiding evil ones. In addition, they should not depend on others to boast about them or to be safe from torture in Doomsday whether by drawing closer to them or glorifying them in life.

Even if `Eisa (peace be upon him) is one of the past nations, he is distinct in being raised to heaven and staying alive then descending at the end of time, according to evidences from the Qur'an and Sunnah as we mentioned previously. One of the basic principles in Islamic Shari`ah is that particular texts limit general texts and this applies to these texts at hand.

The fifteenth Ayah is the saying of Allah (Exalted be He): ﴿For surely; they killed him not [i.e. 'Isâ (Jesus), son of Maryam (Mary) عليهما السلام]:﴾ ﴿But Allâh raised him ['Isâ (Jesus)] up (with his body and soul) unto Himself (and he عليه السلام is in the heavens). And Allâh is Ever All-Powerful, All-Wise.﴾

The sixteenth Ayah is the saying of Allah (Exalted be He): ﴿And there is none of the people of the Scripture (Jews and Christians) but must believe in him ['Isâ (Jesus), son of Maryam (Mary), as only a Messenger of Allâh and a human being] before his ['Isâ (Jesus) عليه السلام) or a Jew's or a Christian's] death (at the time of the appearance of the angel of death). And on the Day of Resurrection, he ['Isâ (Jesus)] will be a witness against them.﴾

A: We have spoken about these two Ayahs previously when we discussed the first, second, third and fourth Ayahs. Generally, to conform their claim that `Eisa (peace be upon him) is dead and buried, the Qadianis depend on the following: 1- General Ayahs where the general meaning is limited by

particular Ayahs and Hadiths that confirm Eisa's being raised alive to heaven and staying alive there till he descends at the end of time to judge among people according to the law of the Qur'an. The Qadianis accept the general meaning of Ayahs even if this meaning is limited by other evidences, and this is totally wrong. This contradicts the rules and basic Islamic principles. 2- General Ayahs explained by other religious texts that must be considered. However, the Qadianis accept these Ayah's general meaning just to confirm the false views they hold regardless of Muhkam (clearly decided Qur'anic verses, mostly concerning legal rulings) that explain them. This is the habit of those in whose hearts there is deviation (from the Truth) and hypocrisy and those who follow only evidences that are not entirely clear from the Qur'an and Sunnah, seeking Fitnah (polytheism and trials, etc.), and seeking their hidden meanings that confirm their own purposes. 3- Sayings which are falsely ascribed to the Salaf (righteous predecessors). We explained this when discussing the eighth Ayah which reads: ﴾And (remember) when Allâh said: "O 'Isâ (Jesus)! I will take you and raise you to Myself﴿

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Those Qadianis prefer these sayings as they confirm their own false views. Through these sayings, they delude ignorant people. They do not examine the Isnad (chain of narration) of these sayings either out of their ignorance or out of a desire to misrepresent and deceive people and spread false views. Their goal is only to spread Fitnah (polytheism and trials, etc.) as Allah (Exalted be He) says: ﴾It is He Who has sent down to you (Muhammad صلى الله عليه وسلم) the Book (this Qur'ân). In it are Verses that are entirely clear, they are the foundations of the Book [and those are the Verses of Al-Ahkâm (commandments), Al-Fara'id (obligatory duties) and Al-Hudud (legal laws for the punishment of thieves, adulterers)]; and others not entirely clear. So as for those in whose hearts there is a deviation (from the truth) they follow that which is not entirely clear thereof, seeking Al-Fitnah (polytheism and trials), and seeking for its hidden meanings, but none knows its hidden meanings save Allâh. And those who are firmly grounded in knowledge say: "We believe in it; the whole of it (clear and unclear Verses) are from our Lord." And none receive admonition except men of understanding. (Tafsir At-Tabarî).﴿ Also Al-Bukhari and others narrated on the authority of `Aishah (may Allah be pleased with her) that she said: ﴾Allah's Messenger (peace be upon him) recited the Ayah: ﴾It is He Who has sent down to you (Muhammad صلى الله عليه وسلم) the Book (this Qur'ân). In it are Verses that are entirely clear, they are the foundations of the Book [and those are the Verses of Al-Ahkâm (commandments), Al-Fara'id (obligatory duties) and Al-Hudud (legal laws for the punishment of thieves, adulterers)]; and others not entirely clear. So as for those in whose hearts there is a deviation (from the truth) they follow that which is not entirely clear thereof, seeking Al-Fitnah (polytheism and trials), and seeking for its hidden meanings, but none knows its hidden meanings save Allâh.﴿ till Allah's saying: ﴾men of understanding﴿ Then she said that Allah's Messenger (peace be upon him) said: If you see those who follow thereof that is not entirely clear, then they are those whom Allah has named [as having deviation (from the Truth)]. So, beware of them.﴿ From all this it becomes clear to the person asking these questions that he should refer to the previously explained Ayahs to understand the rest of the similar Ayahs.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 2741

Q 1: I want to know the ruling on an Imam (the one who leads congregational Prayer) of a Masjid Jami' (a large mosque wherein Jumu'ah [Friday] Prayers are held) who forgot to deliver the second Friday Khutbah (sermon). He did not remember nor did any of the Ma'mums (persons being led by an Imam in Prayer) remind him until people left the Masjid. However, in the Khutbah of the next Friday he delivered a second Khutbah. What should he do? Or what is required from him?

2- There are two Hadiths concerning the descent of 'Isa (Jesus, peace be upon him) reported on the authority of Abu Hurayrah (may Allah be pleased with him) who said that he heard the Messenger of Allah (peace be upon him) saying: (The son of Maryam (Mary) is about to descend among you as a just ruler.) **Also, it is reported on the authority of Ka'b Al-Ahbar that the Prophet (peace be upon him) said:** (How can an Ummah (nation) perish, having me in its first age and 'Isa (Jesus) in its last (age)?) **Also, it is reported on the authority of 'Imarah ibn Ghuzziyyah from Muhammad ibn 'Abdullah ibn 'Amr ibn 'Uthman that Fatimah bint Husayn ibn 'Ali told him that Fatimah, the daughter of the Messenger of Allah (peace be upon him), said:** (The Messenger of Allah (peace be upon him) entered while I was with **'Aishah** and he told me something secretly, so I wept. Then, he told me another thing secretly, so I laughed. **'Aishah** asked me about that. I said, 'You have hurried in asking about that? I would not inform you of a secret of the Messenger of Allah.' Upon that, she left me. After the death of the Messenger of Allah (peace be upon him) **'Aishah** asked Fatimah and she replied, 'Yes, he said to me confidentially: Jibril (Gabriel) used to recite the whole Qur'an with me once every year but he recited it twice this year. Moreover, there is not a Prophet but his age would be half the age of the Prophet who preceded him. The age of my brother, 'Isa, was one hundred and twenty years and I am now sixty years old and I think that I am going to die this year.') **Dear respected Shaykh, please illustrate these Hadiths which we are perplexed about.**

Are they authentically reported from the Prophet (peace be upon him)? Will 'Isa's descent be in the manner claimed by Ahmadiyyah or not?

A: First, the majority of scholars are of the opinion that the Khutbah is a condition of the validity of Jumu'ah (Friday) Prayer based on Allah's Saying: (come to the remembrance of Allâh [Jumu'ah religious talk (Khutbah) and Salât (prayer)]) Scholars said that "remembrance of Allah" in the Ayah (Qur'anic verse) refers to the Khutbah and consequently it is obligatory to go to it. In addition, the Prophet (peace be upon him) performed it along with Jumu'ah Prayer. He (peace be upon him) said: (Pray as you have seen me praying.) Accordingly, it is obligatory to offer it along with Jumu'ah Prayer as done by the Prophet (peace be upon him).

Some scholars including Al-Hasan and Ibn Al-Magshun maintained that the Khutbah is not a condition of the validity of Jumu'ah Prayer, because it is not meant by "remembrance of Allah" mentioned in the Ayah and it is not a form of Salah. Consequently, according to them, Khutbah is not required by

the Ayah or the Hadith, but it is merely an act the Prophet (peace be upon him) persisted in doing. Therefore, it is an act of Sunnah and Jumu'ah is not nullified by omitting it.

However, some of the scholars who maintained that the Khutbah is obligatory did not include the second Khutbah in this ruling. Among them is Malik, Al-Awza'y, Ishaq, Abu Thawr, Ibn Al-Mundhir and As-hab-ul-Ra'y (scholars, especially the Hanafys, who exercised personal reasoning to reach judgments in the absence of clear texts). For them it is sufficient to deliver one Khutbah. Seeing as there is a difference among the scholars concerning delivering Jumu'ah Khutbah, apart from the great difference concerning the second Khubah, your Jumu'ah Prayer while forgetting the second Khutbah is valid according to many Imams of Fiqh (Islamic jurisprudence). It is obligatory on the Ma'mums to remind the Imam at once if he forgets the second Khutbah before commencing Salah. It is expected from anyone who is aware of the Sunnah of the Prophet that he should not leave the Khutbah in general except out of forgetfulness.

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Secondly, it is authentically reported on the authority of 'Urwah from 'Aishah (may Allah be pleased with her) that she said: ﴾The Prophet (peace be upon him) called Fatimah (may Allah be pleased with her) during his fatal illness and told her something secretly and she wept. Then he called her again and told her something secretly and she laughed. When we asked her about that, she said, 'The Prophet (peace be upon him) first told me secretly that he would die in the course of the illness during which he died, so I wept. Then he told me secretly that I would be the first of his family to follow him, so I laughed.'﴿ (Related by Al-Bukhari and Muslim) Also, it is authentically reported on the authority of Masrwq from 'Aishah (may Allah be pleased with her) who said: ﴾Once Fatimah came walking and her gait resembled that of the Prophet (peace be upon him). The Prophet (peace be upon him) said, 'Welcome, O my daughter!' Then he made her sit on his right or on his left side, and then he told her a secret and she started weeping. I asked her, 'Why are you weeping?' He again told her a secret and she started laughing. I said, 'I never saw happiness so close to sadness as I have just seen today.' I asked her what the Prophet (peace be upon him) had told her. She said, 'I would never disclose the secret of the Messenger of Allah (peace be upon him).' When the Prophet (peace be upon him) died, I asked her about it. She replied, 'He (peace be upon him) confided in me, saying: Every year Jibril (Gabriel) used to recite the Qur'an with me one time every year, but this year he has done so twice. I think this portends my death, and you will be the first of my family to follow me.' So I wept. Then he said, 'Do you not like to be the mistress of all the ladies of Paradise (or the mistress of all the lady believers)?' So I laughed because of that.﴿ (Related by Al-Bukhari and Muslim)

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Further, it is reported on the authority of 'Aishah bint Talhah from 'Aishah, the Mother of the Believers (may Allah be pleased with her), that she said: ﴾I have never seen anyone more like the Messenger of Allah (peace be upon him) in good appearance, manners and uprightness, in her way of standing and sitting, than Fatimah, the daughter of the Messenger of Allah (peace be upon him).' 'Aishah said, 'When she came to visit the Prophet (peace be upon him), he would get up to (welcome) her, kiss her and make her sit where he was sitting; and when the Prophet (peace be upon him) went to visit her, she would get up to (welcome) him, kiss him, and make him sit where she was sitting. When the Prophet (peace be upon him) fell ill, Fatimah entered, came hurriedly to him and kissed him. Then, she raised her head and wept. Again she hurriedly bent over him, then raised her head and laughed. I said, 'I thought she was the wisest of us but she is like other women.' When the Messenger of Allah (peace be upon him) died I said to her, 'Do you remember when you came hurriedly to the Prophet (peace be upon him), then you raised your head and wept. After that

you came to him and raised your head and laughed. What made you do so?' She (Fatimah) said, 'I would then disclose his secret. He (peace be upon him) told me that he was going to die in the course of his illness. Therefore, I wept. Then he told me that I am the first of his family to follow him. Upon that I laughed.') (Related by Al-Tirmidhy and other scholars) There are other Hadiths reported with regard to the death of the Prophet (peace be upon him) through other chains of narration on the authority of 'Aishah and other Sahabah (Companions of the Prophet).

As for the Hadith you mentioned, it is reported on the authority of 'Imarah ibn Ghuzziyyah from Muhammad ibn 'Abdullah ibn 'Amr ibn 'Uthman from his mother Fatimah bint Husayn ibn 'Ali

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from Fatimah Al-Zahra' (may Allah be pleased with her) and it is not Sahih (authentic). This is because the narration of Fatimah bint Husayn from her grandmother Fatima Al-Zahra' is a Mursal narration (a Hadith with no Companion of the Prophet in the chain of narration). In addition, scholar differed concerning validation and invalidation of the narrations of Muhammad ibn 'Abdullah ibn 'Amr. Al-Haythamy mentioned in "Majma' Al-Zawa'id" on the authority of 'Aishah that she used to say: (The Messenger of Allah (peace be upon him) said to Fatimah in his illness in the course of which he died: 'Jibril (Gabriel) used to recite the whole Qur'an with me once every year but he recited it twice this year.' And he (peace be upon him) told her that he (Jibril) informed him that every Prophet would live for half the age of the Prophet who preceded him. He told her that 'Isa, son of Maryam, lived for one hundred and twenty years: 'I think that I am going to die at the end of the sixtieth year.' This made her weep.) Al-Haythamy then said, "The Hadith is reported by Al-Tabarany with a weak Isnad (chain of narration) and also Al-Bazzar reported a part of it and there is some weakness in the narrators of Al-Bazzar."

By this the perplexity is removed because the addition with regards to the age of 'Isa is refuted.

Thirdly, the issues of 'Isa's being raised up to heaven alive with his body and soul, his descent at the end of time, his being a rightful judge and that he breaks the cross and kills the pig, etc., all of this is stated by Hadiths but he has not descended until now. Qadiani Ahmadiyyah claimed things about 'Isa (peace be upon him)

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but all of them are falsehood and slander.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa No. 2982

Q: There are authentic Hadith regarding the return of Prophet `Eisa (peace be upon him). Are these Hadith ranked as Hadith-ul-Ahad (Hadith which at some point in the chain has only a single narrator)? Is there explicit text in the Qur'an about the return of `Eisa, the Son of Maryam, (peace be upon him)? If he comes back, will he be a prophet or a messenger? I appreciate it if you recommend some useful books to provide further details on this issue.

A: First of all, there are authentic Hadith confirming the descent of Prophet `Eisa, the Son of Maryam, (peace be upon him) who was raised to heaven alive. Regardless of being Hadith-ul-Ahad or Hadith Mutawatir (a Hadith reported by a significant number of narrators throughout the chain of narration, whose agreement upon a lie is impossible), there is nothing wrong with taking them as evidence.

Secondly, there are Qur'anic texts indicating that `Eisa was raised to heaven alive and that he will come down as a prophet and a messenger because he was a prophet before his ascent. However, he will not call to his Shari`ah; rather, he will call to the Islamic principles conveyed by all the prophets and messengers and to the branches conveyed by the Seal of

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the Messengers, Muhammad (peace be upon him). Thus, there will not be a new message or prophecy that abrogates the last message of Prophet Muhammad (peace be upon him).

May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family, and Companions!

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Fatwa No. 4745

Q: Is the prophet 'Eisa (peace be upon him) still alive until now? Did he die as other prophets? What motivates me to ask this question is that one of the scholars in Kenya issued a Fatwa that says that 'Eisa (peace be upon him) died as the rest of all prophets. He has also mentioned many proofs such as Surah Al-'Imran: 144 and Surah Al-Anbiya': 34. He also used as evidence Sahih Al-Bukhari: vol. 3, p. 79 concerning the exegesis of Allah's saying: ﴾I will take you﴿ **The Mufti (Islamic scholar qualified to issue legal opinions) also said that this is the opinion of Imam Malik (may Allah be Merciful with him) in his book Majma' Al-Bihar Al-Anwar. He also referred to the book Nazharat Fi Al-Qur'an, by Muhammad Al-Ghazaly, p.37-44. The Mufti said that the Qur'an denies only**

the murder and the crucifixion of 'Eisa. Moreover, Qadianism also adhered to this Fatwa from the time it was issued as it was the case in Kenya and its neighboring counties. Furthermore, I am worried about this Fatwa because I believe that 'Eisa is still alive and that he will descend at the end of the time. Guide me to the truth! May Allah reward you well!

A: Proofs from the Qur'an and the Sunnah confirm that 'Eisa (peace be upon him) was not murdered or crucified, and did not die as well. He is still alive until the present time. Allah has raised him to the heavens. He will descend at the end of the time to break the cross, kill swine, and call people to the truth. People, even Jews and Christains, will believe in him when he descends. Allah (Exalted be He) says: ﴾but they killed him not, nor crucified him, but it appeared so to them [the resemblance of 'Isâ (Jesus) was put over another man (and they killed that man)]﴿ to ﴾But Allâh raised him ['Isâ (Jesus)] up (with his body and soul) unto Himself (and he عليه السلام is in the heavens). And Allâh is Ever All-Powerful, All-Wise.﴿ ﴾And there is none of the people of the Scripture (Jews and Christians) but must believe in him ['Isâ (Jesus), son of Maryam (Mary), as only a Messenger of Allâh and a human being] before his ['Isâ (Jesus) عليه السلام] or a Jew's or a Christian's] death (at the time of the appearance of the angel of death). And on the Day of Resurrection, he ['Isâ (Jesus)] will be a witness against them.﴿

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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(Part No. 3; Page No. 331)

Fatwa no. 6263

Q: I am a Muslim girl who believes that Allah saved `Eisa (Jesus, peace be upon him) from crucifixion and raised him up to Him casting the likeness of Jesus on one of his disciples who was then crucified instead. I also believe that `Eisa will return once again before the Day of Resurrection to kill the Antichrist. A few days ago, I read a book entitled, 'Comparative Religion and Orientalism', by Ahmad Shalaby, a professor of Islamic History, Cairo University. The book states that `Eisa was not lifted up to the Heavens, instead, he disappeared from the sight of his enemies, died, and was buried like any ordinary person. The professor added, 'the Hadith referring to the descent of `Eisa (peace be upon him) to kill Al-Masih Ad-Dajjal at the end of time, are Hadith-ul-Ahad (a Hadith which at some point in the chain has only a single narrator) which is not accepted in matters of `Aqidah.

I was shocked when I read that this is the opinion of some of our great scholars such as, Shaykh Al-Maraghy, Shaykh Shaltut, Sayyid Qutb, and others. I am confused. What is the meaning of 'Hadith-ul-Ahad'? Are they not accepted - as stated by the professor - in matters of `Aqidah even if they were reported in the Two Sahih Books of Al-Bukhari and Muslim?

What is the Islamic `Aqidah concerning the Messiah (peace be upon him)? I would like to thank you for your efforts in serving Da`wah (calling to Islam)

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A: First: Hadith is divided into Hadith Mutawatir and Hadith-ul-Ahad. Hadith Mutawatir is a hadith reported by a significant number of narrators throughout the chain of narration whose agreement upon a lie is impossible. The narrators must base their narration on sense perception, i.e. something heard or seen. Hadith-ul-Ahad is that which lacks any of these conditions. Hadith Mutawatir acts as a proof in matters related to `Aqidah and subsidiary matters exactly like the Qur'an. According to the majority of scholars, Hadith-ul-Ahad acts as a proof in subsidiary matters. Likewise, according to the preponderant view among the scholars, it is reliable in matters related to `Aqidah. Moreover, whoever maintains that it is not reliable in doctrinal matters has fallen into a contradiction when citing this very category of Hadiths in support of their doctrinal and principal matters. They have even resorted to a weak narration to back their opinions.

Second: According to the doctrine of the Salaf whom the Prophet (peace be upon him) described as the best generation, `Eisa (peace be upon him) was not killed or crucified, nor did he die. On the contrary, Allah raised him body and soul into heaven. He will descend at the end of time, and will break the cross, kill the swine, and call people to believe in the Message of Muhammad (peace be upon him). They will all believe in him, even the Jews and the Christians as indicated in the Qur'an and the authentic Sunnah.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 6426

Q: Is it a necessity to believe in the following matters in Islam or not:

1. The body of `Eisa (Jesus), the son of Maryam (Mary), (peace be upon him) was raised to the heavens.

2. `Eisa ibn Maryam (peace be upon him) was born to a mother but he had no human father.

3. Jihad (fighting/striving in the Cause of Allah) in Dar-ul-Harb (enemy territory) means attacking to seize power and get non-Muslims to enter the religion of Islam?

A: It is obligatory to have belief in the following:

Firstly: `Eisa ibn Maryam (peace be upon him) was raised alive, in both body and soul, to the heavens. He is not yet dead; he was not killed by the Jews nor crucified, but it appeared so to them as it was someone to them who resembled him, so the Jews claimed that they killed and crucified him. The Christians agreed with their false claim, out of their ignorance. Allah (Exalted be He) says: ﴾Because of their breaking the covenant, and of their rejecting the Ayât (proofs, evidence, verses, lessons, signs, revelations, etc.) of Allâh, and of their killing the Prophets unjustly, and of their saying: "Our hearts are wrapped (with coverings, i.e. we do not understand what the Messengers say)" - nay, Allâh has set a seal upon their hearts because of their disbelief, so they believe not but a little.﴿ ﴾And because of their (Jews) disbelief and uttering against Maryam (Mary عليها السلام) a grave false charge (that she has committed illegal sexual intercourse);﴿ ﴾And because of their saying (in boast), "We killed Messiah 'Isâ (Jesus), son of Maryam (Mary), the Messenger of Allâh," - but they killed him not, nor crucified him, but it appeared so to them [the resemblance of 'Isâ (Jesus) was put over another man (and they killed that man)], and those who differ therein are full of doubts. They have no (certain) knowledge, they follow nothing but conjecture. For surely; they killed him not [i.e. 'Isâ (Jesus), son of Maryam (Mary) عليهما السلام]:﴿ ﴾But Allâh raised him ['Isâ (Jesus)] up (with his body and soul) unto Himself (and he عليه السلام is in the heavens). And Allâh is Ever All-Powerful, All-Wise.﴿

Secondly: `Eisa ibn Maryam is not Allah's son nor did he have a human father, or any other. Allah commanded His Angel Messenger, Jibril (Gabriel, peace be upon him) to breathe His Ruh into Maryam, and she became pregnant with `Eisa (peace be upon him). Allah (Exalted be He) says: ﴾And mention in the Book (the Qur'ân, O Muhammad صلى الله عليه وسلم the story of) Maryam (Mary), when she withdrew in seclusion from her family to a place facing east.﴿ **Thirdly:** Allah (Exalted be He) made Jihad lawful to spread Islam, to eliminate the obstacles to Da`wah (calling to Islam), and to deter anyone who may want to assault or cause harm to the Du`ah (callers to Allah). It was to remove Fitnah (sedition) and enable security and peace to prevail, the Word of Allah to be supreme, Kufr (disbelief) to be the inferior, and people to enter in Allah's Din (religion, Islam) in crowds. Allah (Exalted be He) says: ﴾And fight them until there is no more Fitnah (disbelief and

polytheism, i.e. worshipping others besides Allâh) and the religion (worship) will all be for Allâh Alone [in the whole of the world]. But if they cease (worshipping others besides Allâh), then certainly, Allâh is All-Seer of what they do.) and: (and fight against the Mushrikûn (polytheists, pagans, idolaters, disbelievers in the Oneness of Allâh) collectively as they fight against you collectively. But know that Allâh is with those who are Al-Muttaqûn (the pious).) He (Exalted be He) also says: (He it is Who has sent His Messenger (Muhammad صلى الله عليه وسلم) with guidance and the religion of truth (Islâm), that He may make it (Islâm) superior to all religions. And All-Sufficient is Allâh as a Witness.)

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From this it can be seen that Jihad was legislated to take people out of the darkness into the light and let them accept Islam in crowds. It was also to remove Fitnah and protect Islam.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 11419

Q: A friend of mine sent me a pamphlet and I have enclosed a copy of it. Would you please answer the following questions:

The preacher that was mentioned says that the Qur'an clearly refers to the Injil (Gospel) and the Christians. In the Qur'an, it is mentioned that the Injil includes guidance and light (Surah Al-Ma'idah, 5:46); that the Injil is a guidance for all mankind (Surah Al `Imran, 3:34); that the Jews and the Christians read Divine Books (Surah Al-Baqarah, 2:113); that Christians should be judged according to the Injil (Surah Al-Ma'idah, 5:47); and that if Muhammad has any doubts regarding the Qur'an, he should refer to the People of the Book

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(the Jews and the Christians) (Surah Yunus, 10:95). It is never mentioned in the Qur'an that the Injil had been distorted or that it is not trustworthy. If the Injil had been distorted, as many Muslims claim, it would not have been mentioned in the Qur'an that the Christians are People of the Book and that they read a Divine Book. If the Injil had been distorted or lifted to the heaven, as many Muslims claim, the Qur'an would not have advised the Christians to refer to the Injil as a judge, as it would not make sense for the Qur'an to tell the Christians to refer to an Injil that was distorted or lifted to the heaven. If the Injil had been distorted, the Qur'an would not have advised Muhammad to refer to the People of the Book. Did Muhammad ever have any doubts concerning the Qur'an?

A: The Qur'an clearly refers to the Injil and the Christians, and mentions that the Injil includes guidance and light, and that it was revealed as a guidance for all humans (Surah Al `Imran, 3: 34).

Allah mentions the Injil in the Qur'an and asks its people to judge according to what was revealed by Allah in it, to believe in the good news Allah sent of the mission of Muhammad (peace be upon him), and the obligation of believing in it. Allah even took a strong covenant from every prophet to believe in all the Messengers that He sent after him. It was therefore made obligatory on `Eisa (Jesus, peace be upon him) and his Ummah (nation) to believe in Muhammad (peace be upon him) when he was sent, as his Message was general, for all people, as Allah says: ﴿And We have sent down to you (O Muhammad صلى الله عليه وسلم) the Book (this Qur'ân) in truth, confirming the Scripture that came before it and Muhaymin (trustworthy in highness and a witness) over it (old Scriptures). So judge among them by what Allâh has revealed, and follow not their vain desires﴾ (Surah Al-Ma'idah, 5:48)

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Allah tells us that He revealed the Qur'an to confirm the previous Divine Books and prevail over them; it confirms what Allah wants to confirm and abrogates what He wants to abrogate. Allah praises those who believed in it from the People of the Book, whether they were Jews or Christians, and He censures those who did not believe in it, broke the covenant, and disobeyed the commands of their Lord. Allah says: ﴿And had the people of the Scripture (Jews and Christians) believed, it would have been better for them; among them are some who have faith, but most of them are Al-Fâsiqûn (disobedient to Allâh and rebellious against Allâh's Command).﴾ ﴿They will do you no harm, barring a

trifling annoyance; and if they fight against you, they will show you their backs, and they will not be helped.❳ (Surah Al `Imran, 3:110-111), until He says: ❲Not all of them are alike; a party of the people of the Scripture stand for the right, they recite the Verses of Allâh during the hours of the night, prostrating themselves in prayer.❳ ❲They believe in Allâh and the Last Day; they enjoin Al-Ma'rûf (Islâmic Monotheism, and following Prophet Muhammad صلى الله عليه وسلم) and forbid Al-Munkar (polytheism, disbelief and opposing Prophet Muhammad صلى الله عليه وسلم); and they hasten in (all) good works; and they are among the righteous.❳ ❲And whatever good they do, nothing will be rejected of them; for Allâh knows well those who are Al-Muttaqûn (the pious - See V.2:2).❳ (Surah Al `Imran, 3:113-115) Allah (Exalted be He) also says: ❲and you will find the nearest in love to the believers (Muslims) those who say: "We are Christians." That is because amongst them are priests and monks, and they are not proud.❳ ❲And when they (who call themselves Christians) listen to what has been sent down to the Messenger (Muhammad صلى الله عليه وسلم), you see their eyes overflowing with tears because of the truth they have recognised. They say: "Our Lord! We believe; so write us down among the witnesses.❳ ❲"And why should we not believe in Allâh and in that which has come to us of the truth (Islâmic Monotheism)? And we wish that our Lord will admit us (in Paradise on the Day of Resurrection) along with the righteous people (Prophet Muhammad صلى الله عليه وسلم and his Companions رضي الله عنهم)."❳ ❲So because of what they said, Allâh rewarded them Gardens under which rivers flow (in Paradise), they will abide therein forever. Such is the reward of Al-Muhsinûn (the good-doers).❳ (Surah Al-Ma'idah, 5:82-85)

Allah (Exalted be He) also says: ❲Fight against those who (1) believe not in Allâh, (2) nor in the Last Day, (3) nor forbid that which has been forbidden by Allâh and His Messenger Muhammad (صلى الله عليه وسلم) (4) and those who acknowledge not the religion of truth (i.e. Islâm) among the people of the Scripture (Jews and Christians), until they pay the Jizyah with willing submission, and feel themselves subdued.❳ (Surah Al-Tawbah, 9:29), until He says: ❲They (Jews and Christians) took their rabbis and their monks to be their lords besides Allâh (by obeying them in things which they made lawful or unlawful according to their own desires without being ordered by Allâh), and (they also took as their Lord) Messiah, son of Maryam (Mary), while they (Jews and Christians) were commanded [in the Taurât (Torah) and the Injeel (Gospel)] to worship none but One Ilâh (God - Allâh) Lâ ilâha illa Huwa (none has the right to be worshipped but He). Praise and glory be to Him (far above is He) from having the partners they associate (with Him)."❳ (Surah Al-Tawbah, 9:31) This is in addition to other Ayahs (Qur'anic verses) that were revealed praising those who believed in Prophet Muhammad (peace be upon him) and censuring those who disbelieved in him.

The Injil that Allah (Exalted be He) revealed to `Isa (peace be upon him), was the one in which there was the good news of the Message of Muhammad (peace be upon him). The Christians do not believe in him, however, you looked for evidence in the Qur'an, which was revealed to him by Allah, and still believed the claims made by the Jews that they crucified `Eisa ibn Maryam and killed him. You claim that this was written in the Injil, so Allah declares you to be liars, as He did the Jews by saying in the Qur'an: ❲And because of their saying (in boast), "We killed Messiah 'Isâ (Jesus), son of Maryam (Mary), the Messenger of Allâh," - but they killed him not, nor crucified him, but it appeared so to them [the resemblance of 'Isâ (Jesus) was put over another man (and they killed that man)]❳ (Surah Al-Nisa', 4:157) You claim that `Eisa ibn Maryam is the son of Allah (may He be Exalted from having children) and He declares you to be Kafirs (disbelievers) when He says:

﴾Surely, in disbelief are they who say that Allâh is the Messiah, son of Maryam (Mary).﴿ (Surah Al-Ma'idah, 5:17) You also claimed that he is a deity with Allah, and so He declares you to be Kafirs when He says: ﴾Surely, disbelievers are those who said: "Allâh is the third of the three (in a Trinity)." But there is no Ilâh (god) (none who has the right to be worshipped) but One Ilâh (God -Allâh). And if they cease not from what they say, verily, a painful torment will befall on the disbelievers among them.﴿ (Surah Al-Ma'idah, 5:73) You claimed that eating pork is Halal (lawful), and you worshipped Allah through monasticism, although this was not mentioned in the Injil; this is a religion, other than that which Allah revealed or declared lawful. After these claims and others that you fabricated, you claim that the Injil has not been distorted, that you have not hidden or added anything to it, and then you try to use the Qur'an to prove your claims and innovations. In doing so, you pay attention to the Mutashabihat (Qur'anic verses whose meanings are not clear or not completely agreed upon) and you avoid the clear Ayahs, seeking to create Fitnah (trouble), twisting their words, and defaming the Din (religion). Allah says: ﴾O people of the Scripture (Jews and Christians)! Now has come to you Our Messenger (Muhammad صلى الله عليه وسلم) explaining to you much of that which you used to hide from the Scripture and pass over (i.e. leaving out without explaining) much.﴿ (Surah Al-Ma'idah, 5:15), until the last Ayah in which Allah says: ﴾O people of the Scripture (Jews and Christians)! Now has come to you Our Messenger (Muhammad صلى الله عليه وسلم) making (things) clear unto you, after a break in (the series of) Messengers, lest you say: "There came unto us no bringer of glad tidings and no warner."﴿ (Surah Al-Ma'idah, 5:19) Allah also says: ﴾O people of the Scripture (Christians)! Do not exceed the limits in your religion﴿ (Surah Al-Nisa', 4:171), until He says: ﴾The Messiah will never be proud to reject to be a slave to Allâh﴿ (Surah Al-Nisa', 4:172). If you do not do this, you will be

among those about whom Allah says: ﴾Verily, those who disbelieve in Allâh and His Messengers and wish to make distinction between Allâh and His Messengers (by believing in Allâh and disbelieving in His Messengers) saying, "We believe in some but reject others," and wish to adopt a way in between.﴿ ﴾They are in truth disbelievers. And We have prepared for the disbelievers a humiliating torment.﴿ (Surah Al-Nisa', 4:150-151)

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Q2: Allah says in the Qur'an that the Jews and the Christians recite the Divine Books (Surah Al-Baqarah, 2:113)

A: The question refers to the following Ayah (Qur'anic verse) in which Allah (Exalted be He) says: ﴿The Jews said that the Christians follow nothing (i.e. are not on the right religion); and the Christians said that the Jews follow nothing (i.e. are not on the right religion); though they both recite the Scripture. Like unto their word, said (the pagans) who know not. Allâh will judge between them on the Day of Resurrection about that wherein they have been differing.﴾

In this Ayah, Allah (Exalted be He) reprimands the two groups, the Jews and the Christians, due to their stubborn and aggressive refusal to believe in the last Book that had been revealed. Allah reprimands the Jews for disbelieving in the message conveyed by `Eisa (Jesus, peace be upon him) and the laws that he brought. They did that, even though they recite their Book, the Tawrah (Torah), and that includes the covenant Allah took from them to believe in `Eisa and the laws that he would bring from Allah. Allah also reprimands the Christians for disbelieving in Musa (Moses, peace be upon him), even though they recite their Book, the Injil (Gospel), and that includes confirmation of the Tawrah that was revealed to Musa, except for a small part that Allah ordered `Eisa to make lawful for them. This does not mean

that they had to establish the distortions made to the Tawrah and the Injil or to hide what the Jews and the Christians did in concealing texts from the Books that were revealed to their prophets. Allah mentions this in the Qur'an, and He also wrote Ayahs that resemble some of their texts, to show their false claims and what they concealed from the people. All that they took out of their Books, distorted, and concealed should be brought together, so what they believed from some of the Books and disbelieved in others can be revealed. Both Books, the Tawrah and the Injil, were revealed from Allah, as was the Qur'an, and each of them confirmed the others, and all the prophets brought good news about those who would succeed them and believed in each other. It is therefore obligatory to believe in all the prophets and in all that was revealed to them from Allah (Exalted be He). Anyone who believes in some of them and disbelieves in others is a disbeliever in all of them. This is supported by the following Ayahs: ﴿Verily, those who disbelieve in Allâh and His Messengers and wish to make distinction between Allâh and His Messengers (by believing in Allâh and disbelieving in His Messengers) saying, "We believe in some but reject others," and wish to adopt a way in between.﴾ ﴿They are in truth disbelievers. And We have prepared for the disbelievers a humiliating torment.﴾ ﴿And those who believe in Allâh and His Messengers and make no distinction between any of them (Messengers), We shall give them their rewards; and Allâh is Ever Oft-Forgiving, Most Merciful.﴾ These Ayahs are general, and apply to the Jews, the Christians, and others. Allah (Exalted be He) says: ﴿O people of the Scripture (Jews and Christians)! Now has come to you Our Messenger (Muhammad صلى الله عليه وسلم) explaining to you much of that which you used to hide from the Scripture and pass over (i.e. leaving out without explaining) much. Indeed, there has come to you from Allâh a light (Prophet Muhammad صلى الله عليه وسلم) and a plain Book (this Qur'ân).﴾ ﴿Wherewith Allâh guides all those who seek His Good Pleasure to ways of peace, and He brings them out of darkness by His Will unto light and guides them to the Straight Way (Islâmic Monotheism).﴾

up to: ﴾And (remember) when Mûsâ (Moses) said to his people﴿ These Ayahs are also general and refer to the Jews and the Christians. Allah (Exalted be He) also says: ﴾Fight against those who (1) believe not in Allâh, (2) nor in the Last Day, (3) nor forbid that which has been forbidden by Allâh and His Messenger Muhammad (4) (صلى الله عليه وسلم) and those who acknowledge not the religion of truth (i.e. Islâm) among the people of the Scripture (Jews and Christians), until they pay the Jizyah with willing submission, and feel themselves subdued.﴿ up to: ﴾O you who believe! Verily, there are many of the (Jewish) rabbis and the (Christian) monks﴿ These Ayahs once again are general and apply to the Jews and the Christians also. Allah (Exalted be He) again says: ﴾Do you (faithful believers) covet that they will believe in your religion inspite of the fact that a party of them (Jewish rabbis) used to hear the Word of Allâh [the Taurât (Torah)], then they used to change it knowingly after they understood it?﴿ These Ayahs and many others, before and after them, show the scandals that were committed by the Jews. Allah (Exalted be He) also says about them: ﴾They (the Jews, Quraish pagans, idolaters) did not estimate Allâh with an estimation due to Him when they said: "Nothing did Allâh send down to any human being (by revelation)." Say (O Muhammad صلى الله عليه وسلم): "Who then sent down the Book which Mûsâ (Moses) brought, a light and a guidance to mankind which you (the Jews) have made into (separate) papersheets, disclosing (some of it) and concealing much.﴿ There are other Ayahs with similar meanings that were revealed about

the Christians that show, for example, that they concealed the glad tidings of the message of Muhammad (peace be upon him). Allah (Exalted be He) says in His Repudiation of the Christians: ﴾Surely, in disbelief are they who say that Allâh is the Messiah, son of Maryam (Mary).﴿ up to: ﴾Those among the Children of Israel who disbelieved were cursed﴿ And Allah (Exalted be He) says about the Jews and the Christians: ﴾And the people of the Scripture (Jews and Christians) differed not until after there came to them clear evidence (i.e. Prophet Muhammad صلى الله عليه وسلم and whatever was revealed to him).﴿ up to: ﴾Verily, those who disbelieve﴿ After clarifying this matter, it is not permissible to claim that the Qur'an praises the Jews or the Christians who have not believed in it after its revelation. Similarly, we cannot claim that the Qur'an praises the distorted Tawrah or the distorted Injil. False distortions are many, e.g. `Eisa as a son of and another deity with Allh, the false claim of `Eisa's crucifixion, or murder by the Jews, and their concealment of the Prophethood and mission of Muhammad. If these examples do not indicate distortion, concealment, interpolation, or reductions that have been made to their texts, what else can we call what those two groups did with Books revealed to their prophets?

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Q 3: It is mentioned in the Qur'an that the Injil (Gospel) is the book to which Christians should arbitrate according to Ayah (47) of Surah Al-Ma'idah.

A 3: The questioner here refers to the Ayah saying: ﴿Let the people of the Injeel (Gospel) judge by what Allâh has revealed therein. And whosoever does not judge by what Allâh has revealed (then) such (people) are the Fâsiqûn [the rebellious i.e. disobedient (of a lesser degree)] to Allâh.﴾ and this

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Ayah does not establish evidence to the claims of the Christians, because the subject matter here is that the Injil is the one that was revealed by Allah to `Eisa (Jesus) the son of Maryam (Mary) (peace be upon him), not the tampered one that mentions that `Eisa is the son of Allah, a god, crucified before his ascension to heaven, nor mentions glad tidings of the advent of Muhammad (peace be upon him) as a Messenger of Allah. Considering this Ayah: ﴿And We have sent down to you (O Muhammad صلى الله عليه وسلم) the Book (this Qur'ân) in truth, confirming the Scripture that came before it and Muhaymin (trustworthy in highness and a witness) over it (old Scriptures).﴾ This indicates that the preceding books of scriptures of Ibrahim (Abraham) and Musa (Moses), the Zabur (Book revealed to Prophet Dawud [David]), and the Injil and the Tawrah (Torah) should not be used in adjudication except for what has been authenticated, not abrogated by the Qur'an, for Allah's saying (may be He Exalted) in this Ayah: ﴿confirming the Scripture that came before it and Muhaymin (trustworthy in highness and a witness) over it (old Scriptures).﴾ It has also been proven in paragraphs (1 and 4) that both the Jews and the Christians have tampered with the books of their prophets. So we should understand the Ayahs together not individually, so that the meaning may be properly interpreted. However, those who seek deviation and deception whose hearts have been given to error, who are occupied with debate and dispute, do not take the context of these Ayahs into account or understand them separately, because ﴿They (the disbelievers, the Jews and the Christians) want to extinguish Allâh's Light (with which Muhammad صلى الله عليه وسلم has been sent - Islâmic Monotheism) with their mouths, but Allâh will not allow except that His Light should be perfected even though the Kâfirûn (disbelievers) hate (it).﴾

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Q 4: The Qur'an informs us that had Prophet Muhammad (peace be upon him) had any doubts regarding the Qur'an, then he was to consult the People of the Scripture among the Jews and the Christians as stated in Surah Yunus (10/95):

A 4: The questioner refers to Allah's statement, ﴿So if you (O Muhammad صلى الله عليه وسلم) are in doubt concerning that which We have revealed unto you, [i.e. that your name is written in the Taurât (Torah) and the Injeel (Gospel)], then ask those who are reading the Book [the Taurât (Torah) and the Injeel (Gospel)] before you.﴾ The Ayah lends them no support, for the conditional sentence does not necessitate the true existence of the condition. Thus, the result clause may be conditional upon an impossible condition, for example Allah stated: ﴿And that was Our Proof which We gave Ibrâhîm (Abraham) against his people. We raise whom We will in degrees. Certainly your Lord is All-Wise, All-Knowing.﴾ until His statement: ﴿This is the Guidance of Allâh with which He guides whomsoever He wills of His slaves. But if they had joined in worship others with Allâh, all that they used to do would have been of no benefit to them.﴾ Thus, Allah informs us that had the prophets associated others in worship with Allah {an impossible condition}, all their good deeds would be rendered void. Indeed, they all died Muslims, and were all infallible. It is due to their infallibility that Allah stated,﴿ And indeed it has been revealed to you (O Muhammad صلى الله عليه وسلم), as it was to those (Allâh's Messengers) before you: "If you join others in worship with Allâh, (then) surely (all) your deeds will be in vain, and you will certainly be among the losers."﴾ ﴿Nay! But worship Allâh (Alone and none else), and be among the grateful.﴾ The Prophet (peace be upon him) never had any doubt, or asked any of the People of the Scripture, for he understood that the underlying message revealed does not require the question to

eliminate any doubts, but to confirm that if the disbelievers turned deaf to your call, the people of the Scripture should have evidences in support of your mission, as Allah stated: ﴿Say: "Sufficient as a witness between me and you is Allâh, and those too who have knowledge of the Scripture (such as 'Abdullâh bin Salâm and other Jews and Christians who embraced Islâm)."﴾ Allah also stated: ﴿Say: "Tell me! If this (Qur'ân) is from Allâh and you deny it, and a witness from among the Children of Israel ('Abdullâh bin Salâm رضي الله عنه) testifies that [this Qur'ân is from Allâh (like the Taurât (Torah)], and he believed (embraced Islâm) while you are too proud (to believe)." Verily, Allâh guides not the people who are Zâlimûn (polytheists, disbelievers and wrong-doers).﴾ Also Allah stated: ﴿Is it not a sign to them that the learned scholars (like 'Abdullâh bin Salâm رضي الله عنه who embraced Islâm) of the Children of Israel knew it (as true)?﴾ Indeed, there are so many Ayahs indicating the textual evidences with the People of the Scripture in support of the Mission of Prophet Muhammad (peace be upon him) against the obstinate disbelievers who rejected the call to the Oneness of Allah, and the fact that all Messengers sent to humans were humans, for this is Allah's Wise Way as stated in the opening of Surah Yunus: ﴿Is it a wonder for mankind that We have sent Our Revelation to a man from among themselves (i.e. Prophet Muhammad صلى الله عليه وسلم) (saying): "Warn mankind (of the coming torment in Hell), and give good news to those who believe

(in the Oneness of Allâh and in His Prophet Muhammad صلى الله عليه وسلم) that they shall have with their Lord the rewards of their good deeds?")

Understanding the above exegesis of the relevant Ayahs juxtaposed to other similar Ayahs giving details and decisive explanation to each other will specify the meaning of relevant allegorical Ayah . Understanding these Ayahs provides the answer to the doubts posed by the Christian American missionary.

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It contains a full response to the suspicions and doubts he raised in the beginning of his speech.

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Third question of Fatwa no. 6257

Q 3: Is it true that 'Eisa (Jesus, peace be upon him) is still alive in the third heaven? Was he not crucified? Will he return to earth once again? Will he return as a prophet or as an ordinary person?

A: 'Eisa (peace be upon him) was neither crucified nor killed, as Allah says, ﴾but they killed him not, nor crucified him, but it appeared so to them [the resemblance of 'Isâ (Jesus) was put over another man (and they killed that man)]﴿ (Surah Al-Nisa', 4: 157). He was raised alive to heaven, body and soul, as Allah says, ﴾But Allâh raised him ['Isâ (Jesus)] up (with his body and soul) unto Himself (and he عليه السلام is in the heavens).﴿ (Surah Al-Nisa', 4: 158). He is going to descend at the end of time as a just ruler to break the crucifix, kill the pig, and rule according to the Shari'ah of Muhammad (peace be upon him).

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Answering allegations about some prophets

and issues related to `Aqidah

Fatwa no. 1883

Q1: It is claimed that `Eisa (Jesus, peace be upon him) had a father, and believing that he was born without a father is not part of the Islamic `Aqidah (creed).

A: The claim that `Eisa (peace be upon him) had a father contradicts the text of the Qur'an, which states that `Eisa's mother had kept her virginity and that she had never been touched by a man, as Allah says: ﴿(Remember) when the angels said: "O Maryam (Mary)! Verily, Allâh gives you the glad tidings of a Word ["Be!" - and he was! i.e. 'Isâ (Jesus) the son of Maryam (Mary)] from Him, his name will be the Messiah 'Isâ (Jesus), the son of Maryam (Mary), held in honour in this world and in the Hereafter, and will be one of those who are near to Allâh."﴾ ﴿"He will speak to the people in the cradle and in manhood, and he will be one of the righteous."﴾ ﴿She said: "O my Lord! How shall I have a son when no man has touched me." He said: "So (it will be) for Allâh creates what He wills. When He has decreed something, He says to it only: "Be!" - and it is.﴾ (Surah Al `Imran, 3:45-47)

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Allah (Exalted be He) also says:﴿ And mention in the Book (the Qur'ân, O Muhammad صلى الله عليه وسلم the story of) Maryam (Mary), when she withdrew in seclusion from her family to a place facing east.﴾ ﴿She placed a screen (to screen herself) from them; then We sent to her Our Ruh [angel Jibrîl (Gabriel)], and he appeared before her in the form of a man in all respects.﴾ ﴿She said: "Verily! I seek refuge with the Most Gracious (Allâh) from you, if you do fear Allâh."﴾ ﴿(The angel) said: "I am only a messenger from your Lord, (to announce) to you the gift of a righteous son."﴾ ﴿She said: "How can I have a son, when no man has touched me, nor am I unchaste?"﴾ ﴿He said: "So (it will be), your Lord said: 'That is easy for Me (Allâh): And (We wish) to appoint him as a sign to mankind and a mercy from Us (Allâh), and it is a matter (already) decreed, (by Allâh).' "﴾ ﴿So she conceived him, and she withdrew with him to a far place (i.e. Bethlehem valley about 4-6 miles from Jerusalem).﴾ (Surah Maryam, 19:16-22) And Allah (Exalted be He) also says: ﴿And Maryam (Mary), the daughter of 'Imrân who guarded her chastity. And We breathed into (the sleeve of her shirt or her garment) through Our Rûh [i.e. Jibrîl (Gabriel)], and she testified to the truth of the Words of her Lord [i.e. believed in the Words of Allâh: "Be!" - and he was; that is 'Isâ (Jesus), son of Maryam (Mary) as a Messenger of Allâh], and (also believed in) His Scriptures, and she was of the Qânitûn (i.e. obedient to Allâh).﴾ (Surah Al-Tahrim, 66:12) These Ayahs (Qur'anic verses) establish her virginity, her innocence of Zina (illegal sexual intercourse outside marriage), and confirm that she was never touched by a man and that `Eisa (peace be upon him) is the Word and Sign of Allah that was sent to Maryam. They show that her pregnancy was initiated by Jibril (Gabriel) blowing into her, by the Permission and Order of Allah. Anyone who denies this, and claims that `Eisa had both a father and a mother, is a Kafir (disbeliever) and disbelieves in the Ayahs revealed by Allah. They are either accusing Maryam of Zina, as the Jews did, or claiming that `Eisa (peace be upon him) is the son of

Allah, as the Christians do.

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Q 2: He denied that `Eisa (Jesus) (peace be upon him) talked to people while he was in the cradle.

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He cited as evidence passages from the Injil (Gospel) of Luke that confirm that 'Eisa was twelve years old at that time.

A: The Qur'an declares that 'Eisa (peace be upon him) talked to people when he was in the cradle. It is not logically acceptable that a person who is twelve years old is still in the cradle. This saying contradicts natural laws and human habits. Allah (Exalted be He) says: (He will speak to the people in the cradle and in manhood) If his exoneration of his mother from the crime of adultery alleged by the Jews was when he reached 12 years old, then this would not be a miracle or evidence for the innocence of his mother. He who reaches twelve years old is able to articulate an answer and respond to questioners. When they disapproved Maryam's gesture to him in order to refute their allegations, Allah (Exalted be He) said: (Then she pointed to him. They said: "How can we talk to one who is a child in the cradle?") ("He ['Isâ (Jesus)] said: "Verily I am a slave of Allâh, He has given me the Scripture and made me a Prophet;") (And He has made me blessed wheresoever I be)

He who denies that 'Eisa' (peace be upon him) talked in the cradle and alleges that he did not speak except after he reached the normal age of talking is a disbeliever who denies the Qur'an. Moreover, holding this view means accusing Maryam's honor after she was exonerated by Allah in the clear Ayahs of the Qur'an.

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Q 3: He misinterpreted the verses declaring that the Israelites murdered their prophets and rejected them under the claim that they were just attempts to kill but no crime took place?

A: Allah explicitly states in the Qur'an that the Jews killed the prophets unjustly. Allah does not mention - even in one verse - any evidence explicitly or implicitly in support of the claim that the Jews only attempted to kill their prophets or only injured them without actually killing them. Allah stated: ﴿And they were covered with humiliation and misery, and they drew on themselves the Wrath of Allâh. That was because they used to disbelieve the Ayât (proofs, evidence, verses, lessons, signs, revelations etc.) of Allâh and killed the Prophets wrongfully. That was because they disobeyed and used to transgress the bounds (in their disobedience to Allâh, i.e. commit crimes and sins).﴾ Allah also stated: ﴿Verily! Those who disbelieve in the Ayât (proofs, evidence, verses, lessons, signs, revelations, etc.) of Allâh and kill the Prophets without right, and kill those men who order just dealings, ... then announce to them a painful torment.﴾ also : ﴿Indignity is put over them wherever they may be, except when under a covenant (of protection) from Allâh, and from men; they have drawn on themselves the Wrath of Allâh, and destruction is put over them. This is because they disbelieved in the Ayât (proofs, evidence, verses, lessons, signs, revelations, etc.) of Allâh and killed the Prophets without right. This is because they disobeyed (Allâh) and used to﴾ He (May He be Exalted) further stated, ﴿Because of their breaking the covenant, and of their rejecting the Ayât (proofs, evidence, verses, lessons, signs, revelations, etc.) of Allâh, and of their killing the Prophets unjustly﴾ Therefore, whoever interprets the killings mentioned in these Ayahs to mean

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mere injuries or attempts to kill is wrongful and distorting the Book of Allah unjustly to defend the claims of his 'brothers' among the Jews . He thus chooses disbelief and rejects faith.

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Q 4: Can you tell us about the claim that `Eisa (Jesus, peace be upon him) was crucified but did not die on the Cross.

A: Allah (Exalted be He) spoke about the claim of the Jews that they killed `Eisa (peace be upon him), the son of Maryam (Mary, peace be upon her). Allah (Exalted be He) refuted this alleged claim stating explicitly that `Eisa was neither killed nor crucified. Allah (Exalted be He) says: ﴿And because of their saying (in boast), "We killed Messiah 'Isâ (Jesus), son of Maryam (Mary), the Messenger of Allâh," - but they killed him not, nor crucified him, but it appeared so to them [the resemblance of 'Isâ (Jesus) was put over another man (and they killed that man)], and those who differ therein are full of doubts. They have no (certain) knowledge, they follow nothing but conjecture. For surely; they killed him not [i.e. 'Isâ (Jesus), son of Maryam (Mary) عليهما السلام]:﴾ ﴿But Allâh raised him ['Isâ (Jesus)] up (with his body and soul) unto Himself (and he عليه السلام is in the heavens). And Allâh is Ever All-Powerful, All-Wise.﴾ Whoever claims that `Eisa (peace be upon him) was crucified or killed is a Kafir as he will be opposing the explicit texts of the Qur'an.

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Q 5: He claims that there is no evidence on the doctrine of Qada' wa Qadr (the Predestination) in the Qur'an.

A 5: The belief of Ahl Al-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim community) in this regard is that Allah is aware of all things and He predestined every thing in Al-Lawh-ul-Mahfuzh (the Preserved Tablet).

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Likewise, they believe that all things decreed by Allah will inevitably happen. Allah (Exalted be He) stated: ﴾Verily, Allâh is the All-Knower of everything.﴿ He also stated: ﴾Verily they are in doubt concerning the Meeting with their Lord? (i.e. Resurrection after their death, and their return to their Lord). Verily! He it is Who is surrounding all things!﴿ and ﴾No calamity befalls on the earth or in yourselves but it is inscribed in the Book of Decrees (Al-Lauh Al-Mahfûz) before We bring it into existence. Verily, that is easy for Allâh.﴿ ﴾In order that you may not grieve at the things that you fail to get, nor rejoice over that which has been given to you. And Allâh likes not prideful boasters.﴿

Also they believe that Allah's will encompasses and is applicable to everything, for He is Omnipotent over all things. Allah (Exalted be He) stated: ﴾But you cannot will, unless Allâh wills. Verily, Allâh is Ever All-Knowing, All-Wise.﴿ Allah also stated: ﴾And you cannot will unless (it be) that Allâh wills - the Lord of the 'Alamîn (mankind, jinn and all that exists).﴿ Allah also stated: ﴾And whomsoever Allâh wills to guide, He opens his breast to Islâm; and whomsoever He wills to send astray, He makes his breast closed and constricted, as if he is climbing up to the sky. Thus Allâh puts the wrath on those who believe not.﴿ Similarly, Allah confirms: ﴾Allâh is the Creator of all things, and He is the Wakîl (Trustee, Disposer of affairs, Guardian) over all things.﴿ ﴾To Him belong the keys of the heavens and the earth.﴿ He also informs us: ﴾Verily, We have created all things with Qadar (Divine Preordainments of all things before their creation as written in the Book of Decrees Al-Lauh Al-Mahfûz).﴿

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He also stated: ﴾"While Allâh has created you and what you make!"﴿ ﴾Certainly, Allâh has power over all things.﴿ There are similar Ayahs that speak of the Divine perfect knowledge, comprehension, and predestination of all events in a Book preserved over His Throne. They also tell of Allah's Inevitable Will and All-Embracing Power. Moreover, many authentic Hadiths provide a crystal-clear explanation of this point leaving no doubt whatsoever. It is authentically narrated that when Jibril (Gabriel, peace be upon him) asked the Prophet (peace be upon him) about Faith, he said: ﴾To believe in Allah, His Angels, His Books, His Messengers, the Day of Resurrection, and to believe in the Devine Destiny whether good or bad.﴿ In the end of this account, the Prophet says: ﴾This is Gabriel. He came to teach you (matters of) your religion﴿ Therefore, whoever doubts or denies predestination is contradicting the agreed upon texts of the Islamic Shari'ah, dissenting from the creed of Ahl Al-Sunnah wal-Jama`ah and is following the footsteps of heretic and deviant people. They twist Allah's words from their true meanings in pursuit of their whims and desires manipulating the allegorical

Ayahs without referring to the decisively clear ones and Hadiths. Thus, they are accurately described in Allah's statement: ﴾So as for those in whose hearts there is a deviation (from the truth) they follow that which is not entirely clear thereof, seeking Al-Fitnah (polytheism and trials), and seeking for its hidden meanings﴿

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Q 6: He interprets the raising of Al-Tur Mount over the Children of Israel to mean that they

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were at the foot of the mount, not that the mount rose over them as if it were a canopy?

A 6: Allah (Exalted be He) informs us in some Qur'anic Ayahs (verses) that He raised Al-Tur Mount over the Children of Israel to the point that it looked like a canopy. They even thought it was going to fall upon them. Allah (Exalted be He) stated: ﴿And (remember) when We raised the mountain over them as if it had been a canopy, and they thought that it was going to fall on them. (We said): "Hold firmly to what We have given you [i.e. the Taurât (Torah)], and remember that which is therein (act on its commandments), so that you may fear Allâh and obey Him."﴾ Allah also stated: ﴿And (O Children of Israel, remember) when We took your covenant and We raised above you the Mount (saying): "Hold fast to that which We have given you, and remember that which is therein so that you may become Al-Muttaqûn (the pious - See V.2:2).﴾ In another verse, Allah stated: ﴿And for their covenant, We raised over them the Mount﴾

These various Ayahs confirm one another and affirm that Allah caused the mount to actually rise over the heads of the Children of Israel. This understanding is further strengthened when all the Ayahs are studied in conjunction with one another. There is no clear or hidden indication that warrants further interpretation of these Ayahs. Moreover, the threat of punishment if they refused to hold firmly to the Mosaic law and their feeling that the mount was going to fall upon them provide clear-cut proof that Allah removed the mount from its place and raised it in the way mentioned in the Ayahs. These Ayahs cannot be interpreted otherwise. Whoever interprets the act of raising in the sense that the Children of Israel were at the foot of the mount has interpolated this in Allah's Ayahs and has taken them out of context. Such unwarranted interpretation constitutes

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deviation from the proper methodology of truth, and regression to falsehood. We seek refuge in Allah from this.

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Q7: What is the ruling on he who denies that Ibrahim (Abraham) (peace be upon him) was thrown in the fire and says that his enemies conspired against him to do that but Allah disclosed their consipracies?

A: Legal texts prove that the enemies of Ibrahim (peace be upon him) conspired to harm him. Allah (Exalted be He) told us that they said: ﴾Build for him a building (it is said that the building was like a furnace) and throw him into the blazing fire!﴿ and ﴾Burn him and help your âlihah (gods), if you will be doing.﴿ Allah's saying: ﴾We (Allâh) said: "O fire! Be you coolness and safety for Ibrâhîm (Abraham)!"﴿ denotes that they carried out their conspiracies against Ibrahim (peace be upon him) by throwing him in the fire. But Allah (Glorified be He) made it cool and safe for Ibrahim. The authentic Sunnah of the Prophet (peace be upon him) proves this fact in detail. Anyone who denies that Ibrahim (peace be upon him) was thrown into the fire and allegorically interpreted texts mentioned in this regard saying that they meant only conspiracy and machination is a disbeliever as they belie the Qur'an and the authentic Sunnah. Moreover, they say what they do not know about Allah and disbelieve the Ayahs (verses) of the Qur'an and Sunnah of the Prophet (peace be upon him). They also contradict a common knowledge of Islam upon which the Ummah (nation) consensually agreed.

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Q: Surah Al-Kahf, 18:18 reads as follows: (And you would have thought them awake, whereas they were asleep. And We turned them on their right and on their left sides, and their dog stretching forth his two forelegs at the entrance [of the Cave or in the space near to the entrance of the Cave (as a guard at the gate)].) **Some people say that it means that Christians will rise up after falling behind, leading to the beginning of the colonial era, and that they will be accustomed to rearing dogs.**

A: The Qur'an was revealed in the Arabic language and through this we can understand its purpose and the explanation of its meanings. The context is telling us the story of the People of the Cave, and the wording, and the reason behind the revelation of the verses indicate that it is narrating the historical truth about a group of people from the Children of Israel. They were sincere believers in Allah Alone, who worshipped only Him. They were, therefore, persecuted by the Kafirs (disbelievers) among their people, as they were a weak minority. There are also other meanings that this story indicates to those who read it including that it was revealed regarding a previous group of believers. So those who interpret it to mean that Christian people will rise have not taken note of the conditions, and have obstinately followed their own desires, belying their Lord and attributing false claims and conjecture to the Qur'an, historical facts, and Allah's Words without knowledge.

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Q 9: In his interpretation of verse (32) of Surah Al-Kahf where Allah stated: ﴾These! For them will be 'Adn (Eden) Paradise (everlasting Gardens); wherein rivers flow underneath them; therein they will be adorned with bracelets of gold, and they will wear green garments of fine and thick silk. They will recline therein on raised thrones. How good is the reward, and what an excellent Murtafaq (dwelling, resting place.)!﴿

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he said that this Ayah is a prophecy of the triumph of the Arabs over Persians and Romans, and the civilization these two empires enjoyed.

A: This Ayah describes the reward that Allah prepared in the Hereafter for those who have sincere Iman (Faith) and perform righteous deeds, ﴾Verily as for those who believed and did righteous deeds, certainly We shall not make the reward of anyone who does his (righteous) deeds in the most perfect manner to be lost.﴿ ﴾These! For them will be 'Adn (Eden) Paradise (everlasting Gardens)﴿ This comes after describing the retribution of the wrong-doers who disbelieve and cause mischief and corruption in the earth: ﴾Verily, We have prepared for the Zâlimûn (polytheists and wrong-doers) a Fire whose walls will be surrounding them (disbelievers in the Oneness of Allâh). And if they ask for help (relief, water), they will be granted water like boiling oil, that will scald their faces. Terrible is the drink, and an evil Murtafaq (dwelling, resting place.)!﴿ As for the interpretation you mentioned in your question, which is the triumph of the Arabs over Persians and Romans, and enjoying the worldly pleasures of their lands; this is taking words out of their context and is similar to the interpretation of Al-Batinayyah who deny the reward and retribution and the Day of Judgment.

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Q10: What is the ruling on a person who denies the Hadd (prescribed penalty) of stoning to death arguing that the Prophet (peace be upon him) only applied this Hadd before the revelation of Surah Al-Nur

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following the ruling of the Tawrah (Torah) in this regard, but when Surah Al-Nur was revealed, he did not apply this Hadd again?

A: It is proven by words and action that the penalty of adulterer whether a man or a woman in Shari'ah (Islamic law) is stoning to death.

As for action, the Messenger of Allah (peace be upon him) stoned Ma'iz, Al-Ghamidiyyah and two Jews because they had illegal sexual intercourse while they were Muhsans (someone in a state of fortification against illicit sexual intercourse outside marriage by virtue of valid current or previous marriage).

As for words, it is authentically reported on the authority of `Ubadah ibn Al-Samit (may Allah be pleased with him) that the Prophet (peace be upon him) said: ﴾Receive (teaching) from me, receive (teaching) from me. Allah has ordained a way for those (women). When an unmarried male commits adultery with an unmarried female (they should receive) one hundred lashes and banishment for one year. And in the case of a married male committing adultery with a married female, they shall receive one hundred lashes and be stoned to death.﴿ It is authentically reported that Abu Hurayrah and Zayd ibn Khalid (may Allah be pleased with them) said: ﴾"While we were with the Prophet (peace be upon him), a man stood up and said (to the Prophet peace be upon him): 'I beseech you by Allah, that you should judge us according to Allah's Laws.' Then, the man's opponent who was wiser than him, got up saying (to the Messenger of Allah): 'Judge us according to Allah's Law and kindly allow me (to speak).' The Prophet (peace be upon him) said: 'Speak.' He said: 'My son was a laborer working for this man and he committed illegal sexual intercourse with his wife, and I gave one-hundred sheep and a slave as ransom for my son's sin. Then, I asked some learned men about this case and they informed me that my son should receive one hundred lashes and be exiled for one year, and the man's wife should be stoned to death.' The Prophet (peace be upon him) said: 'By Him in Whose Hand my soul is, I will judge you according to the Laws of Allah. Your one hundred sheep and the slave are to be returned to you, and your son has to receive one hundred lashes and be exiled for one year. O Unais! Go to the wife of this man, and if she confesses, then stone her to death.' Unais went to her and she confessed. He then stoned her to death."﴿ Agreed upon by Imams Al-Bukhari and Muslim.

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Acting upon this ruling was authentically reported at the era of the Rightly-Guided Caliphs without any dispute. This proves that this Hadd was not abrogated, but it is a consensually agreed upon ruling before the emergence of Kharijites and Mu'tazilites. Therefore, the contradiction of those who contradicted this ruling was no more than a violation of the texts and Ijma` (consensus). It was authentically reported on the authority of Ibn `Abbas (may Allah be pleased with him) that `Umar ibn

Al-Khattab (may Allah be pleased with him) said: ﴾"I fear the elapse of a long time for people, until someone may say, 'We do not find the punishment of stoning in the Book of Allah.' Thus, they go astray by abandoning an ordinance that Allah has revealed. Verily, stoning is a right, in the Book of Allah, over whoever commits adultery and is already married, if evidence is established, or there is pregnancy or confession."﴿ This Hadith is agreed upon by Imams Al-Bukhari and Muslim.

It was authentically reported that `Aly (may Allah be pleased with him) said when he stoned a woman to death on Friday: "I stoned her to death according to the Sunnah of the Messenger of Allah (peace be upon him)." He said in another narration: "...and I flogged her according to the Qur'an." He said that in response to those who blamed him for gathering two Hadds; the flogging and stoning to death of the woman.

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Q 11: He interprets the word of "Al-Shayatin" in the Qur'anic Ayah (verse): (And of the Shayâtîn (devils from the jinn) were some who dived for him, and did other work besides that) **and in the Ayah:** (And also the Shayâtîn (devils) from the jinn (including) every kind of builder and diver,) **to mean non-Muslims and evil people.**

A: First: Al-Shayatin is a term that is generally used to refer to rebellious

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devils from among the jinn or mankind. Allah (Exalted be He) stated: (And so We have appointed for every Prophet enemies - Shayâtîn (devils) among mankind and jinn, inspiring one another with adorned speech as a delusion (or by way of deception). If your Lord had so willed, they would not have done it) However, the Shayatin i.e. devils subjected to Prophet Sulayman (Solomon, peace be upon him) and mentioned in verses of Surah Al-Anbiya' and Surah Sad are of the jinn. Some of them dived for Sulayman, some were employed in the construction of buildings, while others were bound together in shackles. In support of this opinion, the Ayah of Surah Saba' informs us: (And to Solomon (We subjected) the wind, its morning (stride from sunrise till midnoon) was a month's (journey), and its afternoon (stride from the midday decline of the sun to sunset) was a month's (journey i.e. in one day he could travel two months' (journey). And We caused a fount of (molten) brass to flow for him, and there were jinn that worked in front of him, by the Leave of his Lord. And whosoever of them turned aside from Our Command, We shall cause him to taste of the torment of the blazing Fire.) (They worked for him as he desired, (making) high rooms, images, basins as large as reservoirs, and (cooking) cauldrons fixed (in their places). "Work you, O family of Dâwûd (David), with thanks!" But few of My slaves are grateful.) (Then when We decreed death for him [Sulaimân (Solomon)], nothing informed them (jinn) of his death except a little worm of the earth, which kept (slowly) gnawing away at his stick. So when he fell down, the jinn saw clearly that if they had known the Unseen, they would not have stayed in the humiliating torment.) In Surah Al-Naml Allah (Exalted be He) states that the demons from among the jinn were appointed in the service of Prophet Sulayman. In this regard, Allah makes reference to Prophet Sulayman as he was conversing with his chiefs over bringing the throne of the Queen of Sheba, Bilqis: (He said: "O chiefs! Which of you can bring me her throne before they come to me surrendering themselves in obedience?") (A 'Ifrît (strong one) from the jinn said: "I will bring it to you before you rise from your place (council). And verily, I am indeed strong, and trustworthy for such work.")

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Second: In answer to Solomon's supplication, Allah favored Prophet Sulayman with miraculous signs like subduing the Jinn, making the iron pliable for him, causing a fount of molten brass to flow for his service, making the wind and birds subservient, and teaching him the language of birds. Allah stated: ("My Lord! Forgive me, and bestow upon me a kingdom such as shall not belong to any other after me: Verily, You are the Bestower.") (So, We subjected to him the wind; it blew gently by his order whithersoever he willed,) (And also the Shayâtîn (devils) from the jinn (including) every kind of

builder and diver,﴾ Had the word "Shayatin" mentioned in the above Ayahs meant non-Muslims and evil people, this would not have been regarded as a favor bestowed upon Prophet Sulayman (peace be upon him).

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Q 12: Allah stated in Surah Saba': (Then when We decreed death for him [Sulaimân (Solomon)], nothing informed them (jinn) of his death except a little worm of the earth which kept (slowly) gnawing away at his stick.) He considers "Dabbat Al-Arad" (i.e. worm, ant, or any creature of the earth in English) a reference to Rahb`am, the son of Solomon, who during his reign the kingdom of Solomon became weak. Likewise, the word "Minsa'ah" (i.e. stick) - he claims - figuratively refers to Solomon's power?

A 12: The Qur'an is revealed in the language of Arabs through which the intended meanings of Ayahs are understood. The term "Dabbah" is never figuratively used in Arabic to refer to a certain man as an indication of his weakness. Similarly, the stick is not used to refer to power. However, 'Dabbah" is commonly used to refer to any creature who walks on the earth or to the quadrupeds. Additionally, there is no evidence allowing it to be used metaphorically to refer to a certain person like Rahb`am, the son of Solomon,

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as mentioned in the question. The same is true with regard to the stick. It cannot be interpreted as power, because this is regarded as distortion of the meaning of the Qur'an. Moreover, this interpretation goes against the meaning of the following Ayah in which Allah stated: (So when he fell down, the jinn saw clearly that if they had known the Unseen, they would not have stayed in the humiliating torment.) Thus, whoever gives this interpretation is a heretic who distorts and misinterprets the meaning of the Book of Allah with no proof to support his claims.

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Q 13: Some people maintain that the reference to Jinn in Surah Al-Ahqaf and Surah Al-Jinn and their listening to the recitation of the Qur'an should be interpreted as a reference to the Jews and Christians. They argued that the Prophet (peace be upon him) was a human being who should have been sent to his fellow humans; the Jinn were not included in the recipients of the Deen. Please comment on this idea.

A: There is evidence affirming that the Message of the Prophet (peace be upon him) is intended for both Jinn and human beings. Allah (May He be Exalted) says,﴾ That he or it (Muhammad صلى الله عليه وسلم or the Qur'ân) may give warning to him who is living (a healthy minded - the believer), and that Word (charge) may be justified against the disbelievers (dead, as they reject the warnings).﴿ Since the Jinn are living and healthy-minded, this Ayah also applies to them. Allah (May He be Exalted) says, ﴾it (the Qur'ân) is no less than a Reminder and an advice unto the 'Alamîn (men and jinn).﴿ As shown in the above Ayah, the word '`Alamin' includes human beings and Jinn. Allah (May He be Exalted) says, ﴾And We have sent you (O Muhammad صلى الله عليه وسلم): not but as a mercy for the 'Alamîn (mankind, jinn and all that exists).﴿ Furthermore, it is the same as the previous Ayah. He (May He be Exalted) also says, ﴾Say (O Muhammad صلى الله عليه وسلم): "What thing is the most great in witness?" Say: "Allâh (the Most Great!) is Witness between me and you; this Qur'ân has been revealed to me that I may therewith warn you and whomsoever it may reach.﴿

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The Jinn are among those whom the message of Muhammad (peace be upon him) reached. Allah (May He be Exalted) says, ﴾Blessed be He Who sent down the criterion (of right and wrong, i.e. this Qur'ân) to His slave (Muhammad صلى الله عليه وسلم) that he may be a warner to the 'Alamîn (mankind and jinn).﴿ Having shown the creation of mankind and Jinn, and the origin from which they are created, and the many favors given to them, Allah (may He be praised) reproaches both the Jinn and mankind in the Qur'an, which represents the Shari`ah of Muhammad (peace be upon him) and his Ummah, for their ingratitude. He (may He be praised) says, ﴾Then which of the Blessings of your Lord will you both (jinn and men) deny?﴿ This Ayah is repeated many times after mentioning the favors given to both mankind and Jinn. Moreover, Allah (Exalted be He) shows the types of reward that mankind and the Jinn will receive if they are grateful to Allah (Exalted be He) through abiding by Tawhid and obedience. Also, Allah (Exalted be He) warns both mankind and the Jinn of the consequences of showing ingratitude for these favors.

May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family, and Companions!

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Universality of the Message of Islam

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The first question of Fatwa no. 6356

Q 1: Is the Message of Islam in Saudi Arabia restricted to the people living in Saudi Arabia and not expanded to other Muslim countries? Was this the case in the era of our noble Prophet Muhammad ibn `Abdullah (peace be upon him)?

A: The Message of Islam in Saudi Arabia is not restricted to it. The callers to the Way of Allah (Exalted be He) must perform their duty of Da`wah (calling to Islam) and guidance in Saudi Arabia as well as other countries in all continents of the world according to their abilities. Moreover, the Saudi officials in charge of Da`wah activities invite many Muslim scholars at the expense of the Kingdom of Saudi Arabia to perform the duties of teaching, preaching, and guidance in Saudi Arabia and other countries around the world. The need for this also increases in the Hajj season to discharge the duties of Da`wah and guidance, as far as possible, towards the huge crowds of pilgrims.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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First question from Fatwa no. 5828

Q1: Did the Prophet (peace be upon him) say that there would be other religions after him other than the religion of Islam?

A: The Prophet (peace be upon him) did not say that, but he said: ﴾There will be no prophet after me﴿ Allah (Exalted be He) says: ﴾Muhammad (صلى الله عليه وسلم) is not the father of any of your men, but he is the Messenger of Allâh and the last (end) of the Prophets. And Allâh is Ever All-Aware of everything.﴿ The Prophet (peace be upon him) warned his Ummah (nation) against what people innovate of matters that contradict his religion. The Prophet (peace be upon him) said: ﴾He who innovates things in our affairs for which there is no valid (reason) (commits sin) and these are to be rejected.﴿ This Hadith is agreed upon by Al-Bukhari and Muslim.

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The First Question from Fatwa no. 9651

Q1: We have seen many disparities in some of the books we have read. We have read in some books that `Aly ibn Abu Talib was the Messenger of Allah, other books tell us that Muhammad (peace be upon him) was the Messenger of Allah with no mention of `Aly.

A: Anyone who says that `Aly ibn Abu Talib (may Allah be pleased with him)

was the Messenger of Allah is a Kafir (disbeliever). The Truth should be explained to them, with evidence, and they should be guided to understand that Muhammad ibn `Abdullah (peace be upon him) was the Messenger of Allah, not `Aly. If they persist in their belief, they should be killed by the Muslim ruler, due to their apostasy from Islam and denial that Muhammad ibn `Abdullah was the Messenger, not `Aly. If they perform Tawbah (repentance to Allah) - Al-Hamdu lillah (All praise is for Allah).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The Third Question of Fatwa no. 3089

Q3: What are the merits that Allah (Glorified be He) gave to His Messenger Muhammad (peace be upon him), preferring him over other messengers?

A: Allah preferred His Servant and Messenger Muhammad (peace be upon him) over other messengers and creatures through many virtues that He gave him. Allah took him as a Khalil (intimate friend), as He also did Ibrahim (Abraham). Allah sent him to all people, but the previous messengers (peace be upon them) were just sent to their people. Allah (Exalted be He) says: ﴿Say (O Muhammad صلى الله عليه وسلم): "O mankind! Verily, I am sent to you all as the Messenger of Allâh﴾ and ﴿And (remember) when Allâh took the Covenant of the Prophets, saying: "Take whatever I gave you from the Book and Hikmah (understanding of the Laws of Allâh), and afterwards there will come to you a Messenger (Muhammad صلى الله عليه وسلم) confirming what is with you; you must, then, believe in him and help him." Allâh said: "Do you agree (to it) and will you take up My Covenant (which I conclude with you)?" They said: "We agree." He said: "Then bear witness; and I am with you among the witnesses (for this)."﴾

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Allah (Exalted be He) also honored and singled him out by permitting him the great intercession. There are many other well-known virtues and merits that Allah gave him that are mentioned in the books that were compiled on this subject, such as "Al-Khasa'is" by Al-Suyuty.

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Fatwa No. 7343

Q : We often hear and read that the five obligatory prayers were enjoined upon the Prophet (peace be upon him) without a mediator after he was taken up to the heavens on the night of Mi`raj (Ascension to Heaven). What confuses me is whether Allah (Glorified and Exalted be He) spoke to Muhammad (peace be upon him) verbally, and as such, it will be another grace bestowed on our Prophet that only Prophet Musa (Moses, peace be upon him) shares. Kindly, give us your Fatwa on this issue, supported by proof from the Sunnah. May Allah reward you greatly!

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A: Yes, all the Hadith on Al-Mi`raj affirm that Allah (Exalted be He) spoke to Prophet Muhammad (peace be upon him). Subsequently, it is known that he (peace be upon him) is Kalim-ul-Allah (the one who spoke with Allah) in the same way as Musa.

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The first question of Fatwa no. 5848

Q2: Did Allah send a messenger to the Jinn (creatures created from fire) before Prophet Muhammad (peace be upon him); were they created before humans; and what are their laws?

A: Allah has sent Muhammad (peace be upon him) to all human beings and the Jinn. Allah (Exalted be He) says: ﴿And We have not sent you (O Muhammad صلى الله عليه وسلم) except as a giver of glad tidings and a warner to all mankind﴾ also: ﴿Say (O Muhammad صلى الله عليه وسلم): "What thing is the most great in witness?" Say: "Allâh (the Most Great!) is Witness between me and you; this Qur'ân has been revealed to me that I may therewith warn you and whomsoever it may reach.﴾ and: ﴿And (remember) when We sent towards you (Muhammad صلى الله عليه وسلم) a group (three to ten persons) of the jinn, (quietly) listening to the Qur'ân. When they stood in the presence thereof, they said: "Listen in silence!" And when it was finished, they returned to their people, as warners.﴾ ﴿They said: "O our people! Verily, we have heard a Book (this Qur'ân) sent down after Mûsâ (Moses), confirming what came before it: it guides to the truth and to the Straight Path (i.e. Islâm).﴾ ﴿O our people! Respond (with obedience) to Allâh's Caller (i.e. Allâh's Messenger Muhammad صلى الله عليه وسلم), and believe in him (i.e. believe in that which Muhammad صلى الله عليه وسلم has brought from Allâh and follow him). He (Allâh) will forgive you of your sins, and will save you from a painful torment (i.e. Hell-fire)﴾ ﴿And whosoever does not respond to Allâh's Caller, he cannot escape on earth, and there will be no Auliyâ' (lords, helpers, supporters, protectors) for him besides Allâh (from Allâh's punishment). Those are in manifest error.﴾

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Allah (Exalted be He) also says: ﴿Say (O Muhammad صلى الله عليه وسلم): "It has been revealed to me that a group (from three to ten in number) of jinn listened (to this Qur'ân). They said: 'Verily, we have heard a wonderful Recitation (this Qur'ân)!﴾ ﴿'It guides to the Right Path, and we have believed therein, and we shall never join (in worship) anything with our Lord (Allâh).﴾

All these Ayahs (Qur'anic verses) and others of the same meaning show that the message of the Prophet (peace be upon him) is general, for all humans and the Jinn, and that the laws that apply to the Jinn is the Islamic Shari`ah (Islamic laws). As to whether they were created before mankind or after them, it has no effect in relation to their obligations under the Shari'ah. We do not know whether a messenger was sent to them before Prophet Muhammad (peace be upon him).

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The second question of Fatwa no. 2231

Q 2: Has it been authentically reported that the Messenger of Allah (peace be upon him) met the Jinn (creatures created from fire)?

A: Yes, this has been confirmed in an authentic Hadith. The Prophet (peace be upon him) told the Sahabah (his Companions) about this meeting and showed them the traces left by the Jinn. You may refer to the Tafsir (Qur'an Exegesis) of

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Ibn Kathir (may Allah be merciful to him) regarding the saying of Allah (Exalted be He) in Surah Al-Ahqaf, ﴿And (remember) when We sent towards you (Muhammad صلى الله عليه وسلم) a group (three to ten persons) of the jinn, (quietly) listening to the Qur'ân.﴾ as well as Surah Al-Rahman and Surah Al-Jinn. In the Tafsir you will find an elaborate answer to your question.

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The first and second questions of Fatwa no. 3089

Q 1 and 2: Was the Messenger of Allah (peace be upon him) awake or asleep during the Isra' (Night Journey) and Mi`raj (Ascension to Heaven) and did he actually see Allah (Exalted be He)?

A: According to Shar`y (Islamic legal) evidence, the Messenger of Allah (peace be upon him) was awake during both the Isra' and Mi`raj. He (peace be upon him) did not actually see his Lord with the eyes, which is the opinion maintained by the Jumhur (dominant majority) of Ahl-ul-Sunnah wal-Jama`ah (adherents to the Sunnah and the Muslim mainstream).

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The third question of Fatwa no. 4143

Q3: Was the Mi'raj (Ascension to Heaven) of the Messenger of Allah (peace be upon him) from Al-Masjid Al-Aqsa (the Aqsa Mosque in Jerusalem) to the heaven by body and soul or just by soul, and what is the evidence?

A: The opinion of Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim community) is that the Prophet (peace be upon him) performed the Isra' (Night Journey) from Al-Masjid Al-Haram (the Sacred Mosque in Makkah) to Al-Masjid Al-Aqsa by body and soul, as Allah says: ﴾Glorified (and Exalted) be He (Allâh) [above all that (evil) they associate with Him] Who took His slave (Muhammad صلى الله عليه وسلم) for a journey by night from Al-Masjid-al-Harâm (at Makkah) to Al-Masjid-al-Aqsâ (in Jerusalem)﴿ The words "His slave" refer to both his body and soul and this was how he ascended from Al-Masjid Al-Aqsa to the heaven, by body and soul. This is also confirmed by many of the Hadith that were mentioned by Ibn Kathir and others in their Tafsirs (explanations of the meanings of the Qur'an) of the Ayah (Qur'anic verse).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The second question of Fatwa No. 6257

Q 2: Was the Mi`raj (Ascension to Heaven) of the Prophet (peace be upon him) merely a vision or a truth? In other words, was the Prophet (peace be upon him) taken for a journey by night spiritually or physically?

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A: The Prophet (peace be upon him) was taken for a journey by night while awake, meaning, both spiritually and physically, from Al-Masjid Al-Haram to Bayt Al-Maqdis (Jerusalem). Moreover, he was made to ascend on the same night from Bayt Al-Maqdis to the seventh Heaven while he was awake, meaning, both spiritually and physically. Such is the belief of Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim community). Allah (Exalted be He) said: ﴾Glorified (and Exalted) be He (Allâh) [above all that (evil) they associate with Him] Who took His slave (Muhammad صلى الله عليه و سلم) for a journey by night from Al-Masjid-al-Harâm (at Makkah) to Al-Masjid-al-Aqsâ (in Jerusalem), the neighbourhood whereof We have blessed, in order that We might show him (Muhammad صلى الله عليه و سلم) of Our Ayât (proofs, evidence, lessons, signs, etc.). Verily, He is the All-Hearer, the All-Seer.﴿ The Arabic word ""Abdihi" (English: His slave) must denote both soul and body. Therefore, no alternative meaning should be adopted unless it can be substantiated with evidence. Allah (Exalted be He) also said: ﴾And We made not the vision which we showed you (O Muhammad as an actual eye-witness and not as a dream on the night of Al-Isrâ') but a trial for mankind﴿ Undoubtedly, a vision in the sense of a dream is not likely to be a trial. In fact, an ordinary man might dream of traveling around the world, flying in the air or ascending to the heavens and if he tells others about this, they will not think of denying it. Hence, it is an eye-vision. Allah (Exalted be He) said: ﴾And indeed he (Muhammad صلى الله عليه وسلم) saw him [Jibrîl (Gabriel)] at a second descent (i.e. another time).﴿ ﴾Near Sidrat-ul-Muntaha (a lote-tree of the utmost boundary over the seventh heaven beyond which none can pass).﴿ ﴾Near it is the Paradise of Abode.﴿ ﴾When that covered the lote-tree which did cover it!﴿ ﴾The sight (of Prophet Muhammad صلى الله عليه وسلم) turned not aside (right or left), nor it transgressed beyond the limit (ordained for it).﴿ ﴾Indeed he (Muhammad صلى الله عليه وسلم) did see of the Greatest Signs, of his Lord (Allâh).﴿

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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(Part No. 3; Page No. 375)

The first question of Fatwa No. 5179

Q 1: Is there a Qur'anic text that confirms the incident of Prophet Muhammad's (peace be upon him) Mi`raj (ascension to heaven)?

A: There is a Qur'anic text which clearly indicates that Prophet Muhammad (peace be upon him) ascended to the seventh heaven during the well-known incident of Isra' (Night Journey) and Mi`raj (Ascension to Heaven) when he travelled from Al-Masjid Al-Haram (the Holy Mosque in Makkah) to Al-Aqsa Mosque (the Holy Mosque in Palestine). He saw the angel Jibril (archangel Gabriel, peace be upon him) near Sidrat-ul-Muntaha (a lote-tree of the utmost boundary over the seventh heaven beyond which none can pass). Allah (Exalted be He) says, ﴿Will you then dispute with him (Muhammad صلى الله عليه وسلم) about what he saw [during the Mi'râj: (Ascent of the Prophet صلى الله عليه وسلم to the seven heavens)]﴾ ﴿And indeed he (Muhammad صلى الله عليه وسلم) saw him [Jibrîl (Gabriel)] at a second descent (i.e. another time).﴾ ﴿Near Sidrat-ul-Muntaha (a lote-tree of the utmost boundary over the seventh heaven beyond which none can pass).﴾ ﴿Near it is the Paradise of Abode.﴾ ﴿When that covered the lote-tree which did cover it!﴾ ﴿The sight (of Prophet Muhammad صلى الله عليه وسلم) turned not aside (right or left), nor it transgressed beyond the limit (ordained for it).﴾ ﴿Indeed he (Muhammad صلى الله عليه وسلم) did see of the Greatest Signs, of his Lord (Allâh).﴾ Both Sidrat-ul-Muntaha and Paradise of Abode are located in the seventh heaven.

Authentic Hadith provide a detailed account of the incident of Isra' and Mi`raj which has been briefly mentioned in the Qur'an. Allah (Exalted be He) says, ﴿And We have also sent down unto you (O Muhammad صلى الله عليه و سلم) the Dhikr [reminder and the advice (i.e. the Qur'ân)], that you may explain clearly to men what is sent down to them, and that they may give thought.﴾ You may refer to the Two Sahihs of Al-Bukhari and Muslim as well as other compilations of the Sunnah for further explanation on that incident.

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The Third Question of Fatwa no. 9202

Q3: In the Hadith it is stated that during the Isra' (Night Journey) the Messenger of Allah (peace be upon him) saw some of the inhabitants of Hell who had committed sins. How could he do that if the Day of Resurrection and the Judgment have not yet arrived?

A: This is a truth that has to be believed; as it is not permissible to go into matters that are specific to Allah (Exalted be He).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The second question of Fatwa No. 6959

Q 2: Was the Prophet (peace be upon him) liable to forgetfulness?

A: Yes, the Prophet (peace be upon him) was liable to forgetfulness. However, Allah (Exalted be He) alerted him when the matter was related to the Shari`ah. It was narrated in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) on the authority of Ibn Mas`ud (may Allah be pleased with him) who reported Allah's Messenger as saying, ﴾I am a human being like you and liable to forget like you, so if I forget remind me.﴿ when he unintentionally missed some of the acts of `Asr Prayer.

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(Part No. 3; Page No. 377)

The Messengers' Da`wah to Allah

(Part No. 3; Page No. 378)

Fatwa no. 3778

Q: It is obligatory on every Muslim to perform Da`wah (calling to Islam) and invite their neglectful brothers, who are preoccupied with amusements and worldly pleasures, back to the Din (religion). Here in Algeria we organize campaigns to go and invite the people to the Masjid (mosque) to remind them, as Allah says: ﴿Therefore remind (men) in case the reminder profits (them).﴾ **(Surah Al-A`la, 87:9), to help to stop their negligence, by the Permission of Allah. However, some shaykhs in Algeria say that it is Haram (prohibited) to let people who are not in a state of Taharah (ritual purification) enter the Masjid. We would like to ask Your Eminence whether this claim is true or not. Please advise as soon as possible.**

A: Da`wah to Allah is the way of the Messengers of Allah, the last of whom was Muhammad (peace be upon him), as Allah (may he be Glorified and Exalted) says:﴿ Say (O Muhammad صلى الله عليه و سلم): "This is my way; I invite unto Allâh (i.e. to the Oneness of Allâh - Islâmic Monotheism) with sure knowledge, I and whosoever follows me (also must invite others to Allâh i.e. to the Oneness of Allâh - Islâmic Monotheism with sure knowledge). And Glorified and Exalted be Allâh (above all that they associate as partners with Him). And I am not of the Mushrikûn (polytheists, pagans, idolaters and disbelievers in the Oneness of Allâh; those who worship others along with Allâh or set up rivals or partners to Allâh)."﴾ (Surah Yusuf, 12:108). Da`wah can be directed towards an individual or groups in a Masjids, clubs, universities, schools, or other places where people gather. Da`wah is a general term and it can be directed to Kafirs (disbelievers), Fasiqs (those openly and flagrantly violating Islamic law), and Mu'mins (believers).

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A Kafir may repent of their Kufr (disbelief), a Fasiq may relinquish their disobedience; and a Mu'min may increase their Iman (Faith) and insight. It is not a problem if a non-Muslim enters a Masjid, if this achieves a Shar'y (Islamic legal) benefit, such as the hope that they might accept Islam if they hear a religious lecture or attend a Halaqah (learning circle). It is authentically reported from the Prophet (peace be upon him) that he ordered Thumamah ibn Athal Al-Hanafy to be tied in one of the columns of Al-Masjid Al-Nabawy (the Prophet's Masjid), even though he was a Kafir, and he was guided by Allah to accept Islam.

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The Second Question from Fatwa no. 9457

Q2: Is Da`wah (calling to Islam) Tawqifiyah (bounded by a religious text and not amenable to personal opinion) and what determines its success?

A: Da`wah is Tawqifiyah in that the Da`y (caller to Islam) should follow the Manhaj (methodology) that Allah guided to. The Da`y to Allah should perform their Da`wah with wisdom and good exhortation. They should approach discussions on issues subject to Ijtihad (juristic effort to infer expert legal rulings) in the best manner, in order to reach the truth, and not with the aim of refuting the arguments of others or showing bigotry in their opinions. Allah (Exalted be He) says: ﴾Invite (mankind, O Muhammad صلى الله عليه و سلم) to the Way of your Lord (i.e. Islâm) with wisdom (i.e. with the Divine Revelation and the Qur'ân) and fair preaching, and argue with them in a way that is better.﴿

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If a Da`y is able to change detestable situations by themselves, they should do so, but if they cannot, they should speak out against them, but if they cannot do that, then they should hate it in their heart, as this is the weakest form of Iman (faith). This is a collective duty, which if it is done by some, the responsibility for it will be removed from the others, but it is incumbent on those who are able to do so.

In relation to its success, this is determined by Allah and it is He Who determines who will perform the obligation of Da`wah successfully and it is He Who will open their heart to it and prepare them to do it through His Bounty and Mercy.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The fourth and fifth questions of Fatwa no. 9406

Q 4: Some people go to cafes and clubs on the pretext of calling people to Allah. Is it Islamically permissible to go to places where vice reigns, with the intention of spreading Islamic teachings among people who are obviously reluctant to abide by them?

A: In this case, if it is likely that there will be a good response on the part of the attendants, one should sit with them to guide them to the truth and advise them. Doing so fulfills the duty of conveying the Message of Islam and thus, leaving them no excuse of ignorance.

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This is in the same manner as the Messenger (peace be upon him) used to frequent the gatherings of Mushriks (those who associate others with Allah in His Divinity or worship) to call them to Allah. If such people respond to the call positively, all praise be to Allah; otherwise, one should keep away from them so as to avoid their evil.

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Q 5: If I make a certain object; for example, a cup, can I say that I 'created' a cup? Or is it considered as interference with the matters related to Allah's Names and Attributes?

A: You should not use the word 'create' because the act of creation is attributed to Allah (May He be Exalted) alone Who says, (Allâh is the Creator of all things) Rather, you are advised to use 'made' and preferably add 'by the Power, Might, and Will of Allah.'

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The first question of Fatwa No. 1557

Q 1: A Christian couple came to me and showed interest to embrace Islam, I requested them to perform Ghusl (ritual bath), to pronounce Shahadah (Testimony of Faith) in consent, and to get circumcised. Is what I did correct? Please provide in writing the statements of Salaf (Righteous Predecessors) in this regard and the procedures the new converts are advised to follow at the time of the Prophet (peace be upon him).

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A: The Messenger of Allah (peace be upon him) used to call the disbelievers to Islam by asking them to testify that there is no deity but Allah and that Muhammad is the Messenger of Allah. If they accepted this, the Prophet (peace be upon him) would ask them to apply the rest of the tenets of Shari`ah depending on the circumstances and the importance of these tenets. Among the reports mentioned in this regard is the one narrated by Al-Bukhari and Muslim from Ibn `Abbas (may Allah be pleased with them) (that when the Messenger of Allah (peace and blessings be upon him) sent Mu`adh to Yemen (as governor) the Prophet said to him, "You will reach a community of the People of the Book, the very first thing to which you should call them is to testify that there is god but Allah.) Another wording is, (First call them to Tawhid (monotheism), and if they accept this, then tell them that Allah has enjoined upon them five prayers during the day and the night. If they accept it, then tell them that Allah has made Zakah obligatory on them; it should be collected from the rich and distributed among the poor. If they agree to it, do not take (as a share of Zakah) the best of their wealth. Beware of the supplication of the oppressed for there is no barrier between him and Allah.) Moreover, it was narrated by Al-Bukhari and Muslim from Sahl ibn Sa`d Al-Sa`idy (The Prophet (peace be upon him) said to `Aly (may Allah be pleased with him) when he handed him the banner on the day of Khaybar, "Go to them patiently and calmly until you enter the land. Then, invite them to Islam, and inform them of what has been enjoined upon them; by Allah, if He gives guidance to somebody through you, it is better for you than possessing red (precious) camels.") Another wording is, (Invite them to testify that none has the right to be worshipped but Allah, and that Muhammad (peace be upon him) is the Messenger of Allah.)

The Salaf disputed over the necessity of Ghusl for new Muslim converts.

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Among the scholars who believed it was obligatory were Malik, Ahmad, and Abu Thawr (may Allah be merciful with them) because of the report related by Abu Dawud and Al-Nasa'y from Qays ibn `Asim (may Allah be pleased with him), who said, (I came to the Prophet (peace be upon him) with the intention of embracing Islam. He commanded me to perform Ghusl with water (boiled with) the leaves of the lote-tree.) Using the verb "commanded' implies the obligation of this act.

On the other hand, Al-Shafi`y and some Hanbaly scholars stated that this act is Mustahab (desirable) unless the new Muslim convert becomes Junub (in a state of major ritual impurity) shortly before converting to Islam, in which case they are obliged to perform Ghusl. Abu Hanifah stated that a new

Muslim convert is not obliged to perform Ghusl in all cases. Therefore, the couple mentioned above may perform Ghusl on the basis the cited Hadith, as well as other similar Hadith.

With regard to circumcision, it is obligatory for men but only recommended for women. However, it could be delayed until Islam is firmly established in their hearts, lest it should induce their aversion to Islam.

On the basis of the above-mentioned points, all that you required the couple to do who newly converted to Islam is correct.

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(Part No. 3; Page No. 384)

Fatwa No. 1588

Q: Two non-Muslims wanted to embrace Islam and asked a Muslim person to take them to the Masjid (Mosque) to perform the Jumu`ah (Friday) Prayer and to give two copies of the English interpretation of the Glorious Qur'an for them. He informed them that they will be circumcised and will pronounce Shahadah (Testimony of Faith) in front of a Judge. They prepared themselves and one of them mentioned that he was circumcised and was asking about the procedures he should follow.

A: The Messenger of Allah used to order those who wanted to embrace Islam to testify that none has the right to be worshipped except Allah and that Muhammad is His Messenger, and if they respond he would invite them to the rest of the Islamic Laws. Al-Bukhari and Muslim (may Allah be merciful to them) related on the authority of Ibn `Abbas (may Allah be pleased with him) that ﴾when the Messenger of Allah (peace be upon him) sent Mu`adh to Yemen (as governor), he told him: You will come upon People of the Book (Jews and Christians), the first thing you should invite them to is to testify that none has the right to be worshipped except Allah﴿ and in another narration ﴾call them to Tawhid (Monotheism)﴿ and in a third narration: ﴾invite them to testify that none has the right to be worshipped but Allah, and that I am His Messenger. If they obey you, inform them that Allah had ordained for them five prayers each day and night. If they obey you, tell them that Allah has made it obligatory on them to pay Zakah

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which will be taken from the rich among them and given to the poor among them. If they obey you in that, avoid taking the best of their possessions, and be afraid of the curse of an oppressed person because there is no screen between his invocation and Allah.﴿ It is also related by Al-Bukhari and Muslim on the authority of Sahl ibn Sa`d Al-Sa`idy that the Prophet (peace be upon him) said to `Aly (may Allah be pleased with him) when he gave him the banner on the Day of Khaybar ﴾Advance cautiously until you reach their open places; thereafter, invite them to Islam and inform them what is obligatory for them from the Rights of Allah, for, by Allah, if Allah guides even one person through you that is better for you than possessing a whole lot of red camels.﴿ and in another narration: ﴾Invite them to testify that none has the right to be worshipped but Allah, and that Muhammad (peace be upon him) is the Messenger of Allah.﴿

It is related by Abu Dawud and Al-Nasa'y on the authority of Qays ibn `Asim a Hadith that indicates the legality of performing Ghusl (ritual bath) for whoever wants to embrace Islam. Those two people should perform ghusl, testify that none has the right to be worshipped except Allah and that Muhammad is His Messenger. They should also be taken to the Masjid after performing the ritual bath, and appear before an Islamic (Shari`ah) Court to attest their conversion to Islam. With regard to circumcision, it is obligatory for men and an act of Sunnah for women. It is permissible for whoever wants to embrace Islam to delay

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circumcision until he believes with all his heart.

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The first question of Fatwa No. 5377

Q 1: How should we deal with a French man who, accompanied by a Muslim woman, came to announce his conversion to Islam? The woman says she brought him to the Masjid (mosque) so that he may convert to Islam and consequently marry him. She does not observe Salah or wear the veil. Rather, she is staying here alone away from her family. However, the man stresses the fact that he wants to convert to Islam out of complete conviction. What are we to do with both of them bearing in mind that they have been married for one or two years, and have children, during which time the man was not yet a Muslim? Is his conversion to Islam acceptable? Is Istibra' (to make sure a woman is clear of pregnancy before having intercourse) applicable to their case? How can we rectify their marriage; there is no close or far relative or Wali (legally accountable person acting for a woman seeking marriage) for the woman here in France. What is the ruling on the undoubtedly illegitimate children they have?

A: First, you must tell him that you are very pleased with his conversion to Islam and that this is the greatest duty he has ever fulfilled and the greatest bounty he should ever rejoice at. **Second,** you should explain the pillars of Islam to him, the principles of faith, the true meaning of

the Two Testimonies of Faith and the meaning of belief in the Last Day, fate, and Divine Decree. Likewise, you are to explain to him that the belief held by Christians concerning 'Eisa (Jesus) is false, and that he should believe that 'Eisa, as all the other messengers, is the servant and messenger of Allah; not the son of Allah (how high He is above the claims of the Christians). Moreover, he should be taught that Muhammad (peace be upon him) is the last prophet, whose mission, universal in nature, is to all jinn, mankind, Arabs and non-Arabs. These points are also to be made clear to the woman, who is required to announce her conversion to Islam anew, for abandoning Salah is an act of disbelief. **Third,** if there is neither a close or far relative Waliy for the woman, the head of the Islamic Center in France is to be the Waliy of the marriage contract as he is the substitute Waliy in such cases. The Prophet (peace be upon him) said: ﴾If there is a dispute, the sultan (man in authority) is the guardian of one who has none.﴿ Undoubtedly, the head of the center has the authority in such a case because of the absence of Muslim judges there. **Fourth,** there is no need for Istibra' since his previous contact with her was through lawful marriage. Moreover, the children will be affiliated to him as in the case of an invalid marriage in which knowledge about the prohibition of sexual intercourse is an object of obscurity.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The third and fourth questions of Fatwa no. 6348

Q3: Does a new Muslim have to perform the obligations that are prescribed for Muslims in the period between being convinced about Islam and officially declaring it?

A: When someone accepts Islam, they are obligated to gradually learn what is legislated for them, according to their ability, and to act upon this from the time they are convinced about Islam.

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Q4: Is it permissible for a new Muslim to recite Surah Al-Fatihah and some Ayahs (Qur'anic verses) instead of the obligatory Tasbihs (glorifications of Allah) and Du`a' (supplications) that are obligatory in Salah (Prayer) or is there anything else that can be said instead, because this is difficult at the beginning?

A: A new Muslim should recite the Qur'an and Dhikr (Remembrance of Allah) in the correct places during Salah as soon as they can, as Allah says: ﴾Allâh burdens not a person beyond his scope.﴿ However, they should not recite Surah Al-Fatihah while in Ruku` (bowing) or Sujud (prostration) instead of Tasbih.

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Fatwa no. 7212

Q: People who embrace Islam in Europe are given written certificates

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by the Islamic institutions to prove that they are Muslims. Such certificates had never been given to Muslims throughout the history of Islam. Is not the witnessing of two just Muslims and the testimony of the new Muslim himself sufficient? Is not this written certificate a Bid'ah (rejected innovation in religion)?

A: A Muslim does not need such a certificate to prove his faith before Allah; however, it may be required by people to settle some matters. Thus, a person is required to state their religion on their identity card, passport, family records, and birth certificate. They sometimes might not be able to prove that they are Muslims, as when one travels to a country where he knows no one, or if a person dies abroad. In this case, a person is identified by their passport, identity card, or these other certificates, as it is usually too difficult to prove [that a person is a Muslim] in such cases.

Thus, there is no harm in this certificate. Although it is an innovation, it is not a Bid'ah related to religion; the prohibited Bid'ah is only that related to religion, as the Prophet (peace be upon him) stated, ﴾Whoever introduces a practice into this affair of ours that is not of it, it is to be rejected.﴿ He thus clarified that the rejected Bida's are those innovated in matters of religion.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Matters related to the Sahabah

Fatwa no. 1466

Q: Many Turkish Muslims continually revile Mu`awiyyah and his son Yazid. Are they correct in doing this or not?

A: Regarding Mu`awiyyah (may Allah be pleased with him), he was one of the Prophet's Sahabah (Companions) and one of the scribes who wrote down the Revelation. The Sahabah (may Allah be pleased with them) were the best Mu'mins (believers). There are many reported prohibitions against reviling or cursing them. It is authentically reported in the two "Sahih (Books of Authentic Hadith)" that the Prophet (peace be upon him) said, ("The best people are my generation, then those who follow them, and then those who follow them.") It is also authentically reported that he (peace be upon him) said, ("Do not curse my Sahabah, because if any of you spent gold equal to (Mount) Uhud (in Allah's Cause), it would not be equal to a Mud (a dry measure of half bushel, 543 grams) or even a half Mud of one of them.")

It has been related with a good Sanad (chain of narrators) concerning Mu`awiyyah that the Prophet (peace be upon him) said, ("O Allah! Teach him (the knowledge of) the Book, reckoning, and protect him from an evil punishment.") This was mentioned by Shaykh-ul-Islam Ibn Taymiyyah (may Allah be merciful with him).

As this is known, the basic `Aqidah (creed) of Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim community) with regard to the Sahabah of the Messenger of Allah (peace be upon him) includes the following: Firstly: Anyone cursing a Sahaby (Companion) of the Prophet (peace be upon him), whether Mu`awiyyah or another (may Allah be pleased with them), deserves a severe punishment. This is agreed upon by Muslim scholars, but they differ whether they should be killed or receive a less severe penalty. Secondly: The hearts and tongues of Ahl-ul-Sunnah wal-Jama`ah are free of any hatred towards the Sahabah, as Allah (Exalted be He) says: (And those who came after them say: "Our Lord! Forgive us and our brethren who have preceded us in Faith, and put not in our hearts any hatred against those who have believed. Our Lord! You are indeed full of kindness, Most Merciful.) Thirdly: Ahl-ul-Sunnah wal-Jama`ah believe that some of the Athar (narrations from the Companions) that are reported concerning their shortcomings are

lies, others have been exposed to additions, subtractions, and alterations in their texts. The fact is that the Sahabah are excused if these narrations are true, as they were Mujtahids (scholars qualified to exercise juristic effort to infer expert legal rulings), who, if they were correct in their Ijtihad (juristic effort to infer expert legal rulings) will receive two rewards, and if they were wrong they will be rewarded for their Ijtihad and forgiven for their mistakes. Ahl-ul-Sunnah wal-Jama`ah do not believe that the Sahabah were infallible as far as major and minor sins are concerned, rather they were liable to commit sins and will be held accountable for them, but due to their preceding good deeds and virtues they will be forgiven for things that later generations will not. During the Reckoning, some of their sins will be erased in a way that will not happen for those after them. It has been authentically reported from the Messenger of Allah (peace be upon him) that they were the best generation, and that a Mud or half a Mud given in charity by them is better than a mountain of gold given by others, as was explained previously. If any of the Sahabah committed a sin, they may have performed Tawbah (repentance to Allah) from it, performed good deeds that erased it, and they will be forgiven due to their preceding merits, through the intercession of Muhammad (peace be upon him), as they were the most deserving to receive it, or they may have been inflicted with a disaster in this world that expiated their sins. This is in regard to the sins that they actually committed, so what will be the case when it comes to matters of Ijtihad? If they were correct they will receive two rewards, and if they got it wrong they will be rewarded for their Ijtihad and forgiven for their mistakes. But the degree of abhorrence that will be felt regarding any of their sins will be minimal next to their virtues and merits, from their belief in Allah and His Messenger, their Jihad (fighting/striving in the Cause of Allah), their Hijrah (migration) with and support of the Prophet (peace be upon him), and their beneficial knowledge and good deeds. Fourthly: Ahl-ul-Sunnah wal-Jama`ah speaks moderately about matters related to the Sahabah;

they refrain from talking about the disputes that occurred among them, and do not say that one group is infallible and another is sinful, other than in relation to those who made innovations in the religion, such as the Shi`ah (Shi'ites) and Khawarij (separatist group that believes committing a major sin amounts to disbelief). They exceeded the limits in opposite extremes in terms of infallibity and sins. Between them they produced the Bid`ah (innovations in religion) that was cursed by the Salaf (righteous predecessors), and they declared them to be Fasiqs (those flagrantly violating Islamic law) and Kafirs (disbelievers), except for a few, in the same way Khawarij regarded both `Aly and `Uthman as Kafirs and deemed it lawful to fight them. They were the group about which the Prophet said, ("In time a group will secede from the Muslims and the group that is nearer to the Truth will kill them.") They were the group that killed `Aly after they had deserted him and declared all those who followed him as Kafirs. The Prophet (peace be upon him) said with regard to Al-Hasan ibn `Aly: ("This son of mine is a Sayyid (i.e. a noble) and may Allah make peace between two big groups of Muslims through him.") And indeed, he did reconcile between the followers of `Aly and Mu`awiyyah, which shows that he did what Allah and His Messenger loved, and that the two groups were not like the Khawarij, whom the Messenger of Allah commanded to be fought. This was why `Aly was happy to fight the Khawarij, and was grieved and pained about the Battles of Siffin and Al-Jamal. The two groups have therefore to be freed from the charge of Kufr and Allah should be supplicated to be merciful with their dead, as this matter is agreed upon. All those who belonged to those two groups were Mu'mins (believers) and the Qur'an attests to the fact that those who fought were

believers, and it did not take them out of Islam. Allah (Exalted be He) says: (And if two parties or groups among the believers fall to fighting, then make peace between them both.) The Hadith that states that if two caliphs fought and one of them is cursed, is false and fabricated, as it is not reported by any of the Hadith scholars. Mu`awiyyah did not claim the caliphate for himself and the Ba`yah (pledge of allegiance) was not made to him when he was fighting against `Aly. He did not fight `Aly because he considered himself to be the rightful caliph or that he thought he deserved to be. Neither he nor his supporters wanted to initiate a fight with `Aly, it was only when `Aly told them to swear allegiance and obedience to him, so there would not be two caliphs, that they refused their obedience. It was then that `Aly had no alternative but to fight them, to force them to obey him and maintain the Muslim community, as Mu`awiyyah and his supporters were saying that this was not obligatory on them until `Uthman's (may Allah be pleased with him) rights had been taken from those in `Aly's army who had rebelled and killed him. As for Yazid ibn Mu`awiyyah, the people differed concerning him, and they split into three groups, two extreme and one moderate. One of them was that he was one of the Muslim rulers, who did good deeds and bad ones. He was not born until the caliphate of `Uthman (may Allah be pleased with him). He was not a Kafir, but it was due to him that the death of Husayn occurred, and what happened to the people of Al-Harrah. He was not a Sahaby, nor was he one of the `Awliya (pious people). This is the view held by Shaykh-ul-Islam Ibn Taymiyyah (may Allah be merciful with him), the general opinion of most of the intelligent

and knowledge people, and the view of Ahl-ul-Sunnah wal-Jama`ah. As for cursing him, people are equally split on this into three groups: One that cursed him, another that loved him, and a third that neither cursed nor loved him. Shaykh-ul-Islam Ibn Taymiyyah (may Allah be merciful with him) said, "This is what was reported from Imam Ahmad, his fair-minded followers, and others from the Muslim community. This moderate opinion is based on the fact that his Fisq (flagrant violation of Islamic law) was not established in a way that makes cursing him permissible, or that the specified Fasiq (one flagrantly violating Islamic law) is not entitled to be cursed, whether due to a prohibition or out of respect. It has been authentically reported in "Sahih Al-Bukhari", on the authority of `Umar - in the story about `Abdullah ibn Himar, who regularly drank Khamr (intoxicants) and was whipped for it by the Messenger of Allah (peace be upon him) - that when some of the Sahabah cursed him, the Prophet (peace be upon him) said, ("Do not curse him, as he loves Allah and His Messenger.") He (peace be upon him) also said, ("Cursing a Mu'min is like killing them.") (Agreed upon by Muslim and Al-Bukhari). These texts, as the other that include warnings are general, such as those concerning consuming orphans' wealth unlawfully, Zina (sexual intercourse outside marriage), and theft, are not to be taken as proof that the person concerned will be one of the dwellers in the Fire, due to the possibility of the absence of binding conditions for a predominating reason. This reason may be due to Tawbah (repentance to Allah), good deeds, expiating circumstances, an accepted intercession, or any other cause for expiation of sins. All the above reasons make it prohibited to curse him, but as for not loving Yazid, because he did not perform the good deeds that necessitate loving him, and accordingly, he was one of the Muslim rulers,

but loving this type of person is not lawful, because he performed actions that testified to his Fisq and injustice and these are evident from his biography and in the matters related to Husayn and the people of Al-Harrah.

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The eleventh question of Fatwa no. 189

Q11: How to deal with someone who curses the three Sahabah?

A: The Sahabah (Companions) of the Prophet (peace be upon him) were the best generation of this Ummah (nation), and Allah (Exalted be He) praises them in His Book saying: ﴾And the foremost to embrace Islâm of the Muhâjirûn (those who migrated from Makkah to Al-Madinah) and the Ansâr (the citizens of Al-Madinah who helped and gave aid to the Muhâjirûn) and also those who followed them exactly (in Faith). Allâh is well-pleased with them as they are well-pleased with Him. He has prepared for them Gardens under which rivers flow (Paradise), to dwell therein forever. That is the supreme success.﴿ and ﴾Indeed, Allâh was pleased with the believers when they gave the Bai'ah (pledge) to you (O Muhammad صلى الله عليه وسلم) under the tree: He knew what was in their hearts, and He sent down As-Sakînah (calmness and tranquillity) upon them, and He rewarded them with a near victory.﴿ There are many other Ayahs (Qur'anic verses) in which Allah praises the Sahabah and promises them Jannah (Paradise). Abu Bakr, `Umar, `Uthman, and `Aly were among the first to embrace Islam and among those who gave Bay`ah (the pledge of allegiance) to the Prophet (peace be upon him) under the tree. The Prophet (peace be upon him) gave himself the Bay`ah

on behalf of `Uthman, as he was absent. This was a testimonial to his trust in `Uthman, and a stronger Bay`ah than those the others gave to him (peace be upon him). The Prophet praised them in many Hadith, in general and in particular, especially Abu Bakr, `Umar, `Uthman, and `Aly. He gave them the good news of Jannah, along with a group of his Sahabah, and he warned against cursing them when he said, ﴾"Do not curse my Sahabah, because if any of you spent gold equal to (Mount) Uhud (in Allah's Cause), it would not be equal to a Mud (a dry measure of half bushel, 543 grams) or even a half Mud of one of them."﴿ (Related by Muslim in his "Sahih [Book of Authentic Hadith] on the authority of Abu Hurayrah and Abu Sa`id Al-Khudry). So anyone who curses or reviles the Sahabah of the Prophet (peace be upon him), especially one of the three: Abu Bakr, `Umar, and `Uthman, who were mentioned in the question, has contradicted the Book of Allah and the Sunnah of the Messenger. They will be faced with their vilification and they will be deprived of the forgiveness that Allah promised those who came after them and asked forgiveness for them and supplicated to Allah not to let there be any malice in His Heart against the believers. They should be advised against their vilification of these three Companions and others like them, and their attention should be drawn to their virtues, status, and their honest stances in Islam. If they perform Tawbah (repentance to Allah), they are brothers in Islam, but if they persist in cursing them, they should be prevented from doing so by utilizing the Islamic legal policy of changing the detestable by the possible means. Those who are unable to change it by their hands or tongues should despise it in their heart, and this is the weakest form of Iman (belief), as was authentically reported in a Sahih (a Hadith that has been transmitted by people known for their uprightness and exactitude; free from eccentricity and blemish) Hadith.

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The Fourth Question from Fatwa no. 7150

Q4: In a Sahih (authentic) Hadith, it was reported that the Messenger of Allah (peace be upon him) said, ("When two Muslims fight (meet) each other with their swords, both the killer and the one killed will go to the Fire." They said, "That is for the killer, but what about the one who was killed?" He (peace be upon him) replied, "He had the intention to kill his companion.") **How can we apply this Hadith to the Great Fitnah (Trial) that took place in the time of the Rightly-Guided Caliphs?**

A: The view of Ahl-ul-Sunnah wal-Jama'ah (those adhering to the Sunnah and the Muslim community) is to refrain from speaking about the disagreement between the Sahabah (Companions of the Prophet) and ask Allah to be pleased with them all. The belief is that they were all Mujtahids (scholars qualified to exercise juristic effort to infer expert legal rulings) in what they did; those who were right will have two rewards and those who were wrong will have one, and the wrong will be forgiven. The Hadith that was mentioned refers to the Muslims who fight each other due to injustice and enmity, not a disagreement due to Ijtihad (juristic effort to infer expert legal rulings).

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The fourth question of Fatwa no. 9247

Q 4: Is it possible that all the Sahabah (Companions of the Prophet) were ignorant of an issue related to the Qur'an, or a word mentioned therein?

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A: It is impossible that all the Sahabah were ignorant of an issue in the Qur'an related to Shari'ah or were wrong about it, as this contradicts the texts of the Qur'an and the Sunnah which indicate the infallibility of the Ummah (community) in their Ijma' (consensus).

However, some of them may have been unaware of one of the rulings of the Qur'an or may have committed a mistake about it and told it to others. As for their Ijma' on an error, this is impossible.

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The fourth question of Fatwa no. 9450

Q 4: Who are the people who were given the glad tidings of entering Jannah (Paradise)?

A: Those who were given the glad tidings of entering Jannah were many amongst the Sahabah (Companions of the Prophet), including the first ten, who were: Abu Bakr , 'Umar , 'Uthman, 'Ali , Talhah , Al-Zubayr , Sa'd ibn Abu Waqqas , Abu 'Ubaydah ibn Al-Jarrah , Said ibn Zayd and 'Abdul-Rahman ibn 'Awf.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The First Question, paragraph (d), of Fatwa no. 3627

Q1: Why was `Aly ibn Abu Talib given the Laqab (title of honor): "may Allah honor his face"?

A: This Laqab (title of honor) given to `Aly ibn Abu Talib "may Allah honor his face" and applying it to him in particular is one of the exaggerations of the Shi`ah (Shiites) in regard to him. It is claimed that he was given this Laqab because he had never seen the Awrah (private parts of the body that must be covered in public) of anyone, or because he had never made Sujud (prostration) to an idol. These things are not peculiar to him, as they are also shared by the other Sahabah (Companions of the Prophet) who were born during the time of Islam.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The second question of Fatwa no. 5004

Q 2: Who are the three people who remained behind and did not join the Messenger of Allah (peace be upon him)?

A: They were Ka`b ibn Malik Al-Sulamy, Mararah ibn Al-Rabi' Al-'Amiri and Hilal ibn Umayyah Al-Waqifi. All of them were Ansar (Helpers, residents of Madinah who supported the Prophet). Their remaining behind does not mean that they refused to participate in the Battle of Tabuk, but that they did not make false excuses as the hypocrites did; rather, they were honest, so the judgement on them was delayed until Allah revealed that their Tawbah (repentance) was accepted in the Ayah in which He stated, ﴿And (He did forgive also) the three [who did not join the Tabûk expedition whose case was deferred (by the Prophet صلى الله عليه وسلم)] (for Allâh's Decision) till for them the earth, vast as it is, was straitened and their ownselves were straitened to them, and they perceived that there is no fleeing from Allâh, and no refuge but with Him. Then, He forgave them (accepted their repentance), that they might beg for His pardon [repent (unto Him)] Verily, Allâh is the One Who forgives and accepts repentance, Most Merciful.﴾ (Surah Al-Tawbah, 9: 118).

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The second question of Fatwa no. 6363

Q 2: The Prophet (peace be upon him) said, (The Caliphate will remain after me for thirty years, then it will change into a cruel monarchy.) **Thus, Mu`awiyah (may Allah be pleased with him) said after thirty years had passed, "I am the first of the kings." (Extracted from the treatise written by Abu Zayd Al-Qayrawany, vol. 1, p. 96). What is the interpretation of this Hadith?**

A: This Hadith was related by Imam Ahmad in "Al-Musnad", Al-Hakim in "Al-Mustadrak", Abu Ya'ly in "Al-Musnad", ibn Hibban in his Sahih (authentic) Book of Hadith, and Al-Tirmidhy in his "Sunan". This Hadith was explained by

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Al-Hafizh in "Al-Fath". He said, "What is meant by the Caliphate is that which follows the model of prophethood, while Mu`awiyah and those who followed him followed the model of kings, even if they were called Caliphs."

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Things related to the People of the Book

(Part No. 3; Page No. 406)

Islam's attitude towards the People of the Book

Fatwa No. 1412

Q: Allah (Exalted be He) says: (And whoever seeks a religion other than Islâm, it will never be accepted of him) **Allah also says:** (Truly, the religion with Allâh is Islâm.) **Allah also says:** (Not all of them are alike; a party of the people of the Scripture stand for the right, they recite the Verses of Allâh during the hours of the night) **and** (Verily, you will find the strongest among men) **Due to working and dealing with Christians as some of them are my co-workers, sometimes we discuss certain issues such as whether Islam acknowledges Christianity or not. What is Islam's attitude towards Christians? They cite the Ayahs (verses) mentioned above and other ayahs like them to prove their views concerning many issues. I mentioned these Ayahs only as an example.**

Therefore, I hope that our eminent scholars will give us a sufficient, detailed, and persuasive answer as well as evidence for it.

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Are any of these Ayahs abrogated? Christians claim that some of these Ayahs contradict each other. My diligence to protect Islam and Muslims urge me to write this letter to you.

A: The origin of the doctrines with which prophets and messengers were sent is one. Allah revealed scriptures that contained these doctrines to them. Those who preceded others recommended that their followers believe and support those who will come after them of the messengers and prophets, and those who came after recommend that their followers believe in those who were sent before. All that was revealed to the messengers and prophets is called Islam. Allah (Exalted be He) says: (And (remember) when Allâh took the Covenant of the Prophets, saying: "Take whatever I gave you from the Book and Hikmah (understanding of the Laws of Allâh), and afterwards there will come to you a Messenger (Muhammad صلى الله عليه وسلم) confirming what is with you; you must, then, believe in him and help him." Allâh said: "Do you agree (to it) and will you take up My Covenant (which I conclude with you)?" They said: "We agree." He said: "Then bear witness; and I am with you among the witnesses (for this).") (Then whoever turns away after this, they are the Fâsiqûn (rebellious: those who turn away from Allâh's Obedience).) (Do they seek other than the religion of Allâh (the

true Islâmic Monotheism - worshipping none but Allâh Alone), while to Him submitted all creatures in the heavens and the earth, willingly or unwillingly. And to Him shall they all be returned.❱ ❰Say (O Muhammad صلى الله عليه وسلم): "We believe in Allâh and in what has been sent down to us, and what was sent down to Ibrâhîm (Abraham), Ismâ'îl (Ishmael), Ishâq (Isaac), Ya'qûb (Jacob) and Al-Asbât [the offspring of the twelve sons of Ya'qûb (Jacob)] and what was given to Mûsâ (Moses), 'Isâ (Jesus) and the Prophets from their Lord. We make no distinction between one another among them and to Him (Allâh) we have submitted (in Islâm)."❱ ❰And whoever seeks a religion other than Islâm, it will never be accepted of him, and in the Hereafter he will be one of the losers.❱ and ❰The Messenger (Muhammad صلى الله عليه وسلم) believes in what has been sent down to him from his Lord, and (so do) the believers. Each one believes in Allâh, His Angels, His Books, and His Messengers. (They say), "We make no distinction between one another of His Messengers"❱

Allah also says: ❰And in their footsteps, We sent 'Isâ (Jesus), son of Maryam (Mary), confirming the Taurât (Torah) that had come before him, and We gave him the Injeel (Gospel), in which was guidance and light and confirmation of the Taurât (Torah) that had come before it, a guidance and an admonition for Al-Muttaqûn (the pious - See V.2:2).❱ to ❰And We have sent down to you (O Muhammad صلى الله عليه وسلم) the Book (this Qur'ân) in truth, confirming the Scripture that came before it and Muhaymin (trustworthy in highness and a witness) over it (old Scriptures).❱ He also says: ❰O people of the Scripture (Jews and Christians)! Now has come to you Our Messenger (Muhammad صلى الله عليه وسلم) explaining to you much of that which you used to hide from the Scripture and pass over (i.e. leaving out without explaining) much. Indeed, there has come to you from Allâh a light (Prophet Muhammad صلى الله عليه وسلم) and a plain Book (this Qur'ân).❱ ❰Wherewith Allâh guides all those who seek His Good Pleasure to ways of peace, and He brings them out of darkness by His Will unto light and guides them to the Straight Way (Islâmic Monotheism).❱ , ❰O people of the Scripture (Jews and Christians)! Now has come to you Our Messenger (Muhammad صلى الله عليه وسلم) making (things) clear unto you, after a break in (the series of) Messengers, lest you say: "There came unto us no bringer of glad tidings and no warner." But now has come unto you a bringer of glad tidings and a warner. And Allâh is Able to do all things.❱ , ❰And (remember) when 'Isâ (Jesus), son of Maryam (Mary), said: "O Children of Israel! I am the Messenger of Allâh unto you, confirming the Taurât [(Torah) which came] before me, and giving glad tidings of a Messenger to come after me, whose name shall be Ahmad. But when he (Ahmad i.e. Muhammad صلى الله عليه وسلم) came to them with clear proofs, they said: "This is plain magic."❱ and ❰And We did not send any Messenger before you (O Muhammad صلى الله عليه وسلم) but We revealed to him (saying): Lâ ilâha illa Ana [none has the right to be worshipped but I (Allâh)], so worship Me (Alone and none else)."❱

There are also many Ayahs that denote in general and in particular the unity of the bases of legislation that were brought by prophets with regard to dedicating acts of worship to Allah alone, believing in Him, His angels, Books, and messengers, and believing in the last day and predestination. One should also believe that they have to perform Salah (prayer), Zakah, and fasting. Allah (Exalted be He) says in reporting the Du'a' (supplication to Allah) of His prophet Ibrahim (Abraham): ❰O our Lord! I have made some of my offspring to dwell in an uncultivable valley by Your Sacred House (the Ka'bah at Makkah) in order, O our Lord, that they may perform As-Salât (Iqâmat-as-Salât).❱ to His saying ❰O my Lord! Make me one who performs As-Salât (Iqâmat-as-Salât), and (also) from my

offspring﴿ Allah (Exalted be He) says: ﴾And mention in the Book (the Qur'ân) Ismâ'îl (Ishmael). Verily he was true to what he promised, and he was a Messenger, (and) a Prophet.﴿ ﴾And he used to enjoin on his family and his people As-Salât (the prayers) and the Zakât and his Lord was pleased with him.﴿ and ﴾And We revealed to Mûsâ (Moses) and his brother (saying): "Provide dwellings for your people in Egypt, and make your dwellings as places for your worship, and perform As-Salât (Iqâmat-as-Salât)﴿ Allah says also about His prophet Zakariyya (Zechariah): ﴾Then the angels called him, while he was standing in prayer in Al-Mihrâb (a praying place or a private room), (saying): "Allâh gives you glad tidings of Yahya (John)﴿ He (Exalted be He) says about `Eisa (Jesus): ﴾"He ['Isâ (Jesus)] said: "Verily I am a slave of Allâh, He has given me the Scripture and made me a Prophet;"﴿ ﴾"And He has made me blessed wheresoever I be, and has enjoined on me Salât (prayer), and Zakât, as long as I live."﴿ Allah (Exalted be He) also says:

﴾O you who believe! Observing As-Saum (the fasting) is prescribed for you as it was prescribed for those before you, that you may become Al-Muttaqûn (the pious - See V.2: 2).﴿ But these religions and legislations have differed with regard to their ways of application and details of their branches. Allah (Exalted be He) says: ﴾To each among you, We have prescribed a law and a clear way.﴿

The Prophet (peace be upon him) said: ﴾Prophets are brothers in faith, their religion is one, but they have different mothers.﴿

Therefore, He who believes in the origin of religions according to what was revealed to prophets and messengers of Allah will gain Allah's satisfaction and pleasure and will be among those who will prosper and be happy. They are also those whom Allah praises in His Book. They are also praised by the Prophet Muhammad (peace be upon him) in his Sunnah. However, those who believe in some of these religions and disbelieve in others are true disbelievers on the whole because each of these religions accept the others as being true. Their punishment in the hereafter will be: ﴾and prepared Hell for them — and worst indeed is that destination.﴿ Those were the people whom Allah dispraised in the Qur'an and His Messenger (peace be upon him) dispraised in his Sunnah. Allah (Exalted be He) says: ﴾Verily, those who disbelieve in Allâh and His Messengers and wish to make distinction between Allâh and His Messengers (by believing in Allâh and disbelieving in His Messengers) saying, "We believe in some but reject others," and wish to adopt a way in between.﴿ ﴾They are in truth disbelievers. And We have prepared for the disbelievers a humiliating torment.﴿ ﴾And those who believe in Allâh and His Messengers and make no distinction between any of them (Messengers), We shall give them their rewards; and Allâh is Ever Oft-Forgiving, Most Merciful.﴿

Therefore, Allah (Exalted be He) told us that the People of the Book from among the Jews and the Christians are not equal in His judgment. He (Exalted be He) praised a group of the Jews and a group of the Christians and blamed other groups from both sides. He (Exalted be He) praised those who followed His commands from among the Jews and the Christians by His saying: ﴾Say (O Muslims), "We believe in Allâh and that which has been sent down to us and that which has been sent down to Ibrâhîm (Abraham), Ismâ'îl (Ishmael), Ishâq (Isaac), Ya'qûb (Jacob), and to Al-Asbât [the offspring of the twelve sons of Ya'qûb (Jacob)], and that which has been given to Mûsâ (Moses) and 'Isâ (Jesus), and that which has been given to the Prophets from their Lord. We make no distinction between any of them, and to Him we have submitted (in Islâm)."﴿ He also praised others in His saying: ﴾And there are, certainly, among the people of the Scripture (Jews and Christians), those who believe in Allâh

and in that which has been revealed to you, and in that which has been revealed to them, humbling themselves before Allâh. They do not sell the Verses of Allâh for a little price, for them is a reward with their Lord. Surely, Allâh is Swift in account.﴾ From among those were Christians whom Allah praised by saying: ﴿Verily, you will find the strongest among men in enmity to the believers (Muslims) the Jews and those who are Al-Mushrikûn, and you will find the nearest in love to the believers (Muslims) those who say: "We are Christians." That is because amongst them are priests and monks, and they are not proud.﴾ ﴿And when they (who call themselves Christians) listen to what has been sent down to the Messenger (Muhammad صلى الله عليه وسلم), you see their eyes overflowing with tears because of the truth they have recognised. They say: "Our Lord! We believe; so write us down among the witnesses.﴾ ﴿"And why should we not believe in Allâh and in that which has come to us of the truth (Islâmic Monotheism)? And we wish that our Lord will admit us (in Paradise on the Day of Resurrection) along with the righteous people (Prophet Muhammad صلى الله عليه وسلم and his Companions رضي الله عنهم)."﴾ ﴿So because of what they said, Allâh rewarded them Gardens under which rivers flow (in Paradise), they will abide therein forever. Such is the reward of Al-Muhsinûn (the good-doers).﴾

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Allah also praised a group from the People of the Book; Jews and Christians by His saying: ﴿a party of the people of the Scripture stand for the right, they recite the Verses of Allâh during the hours of the night, prostrating themselves in prayer.﴾ ﴿They believe in Allâh and the Last Day; they enjoin Al-Ma'rûf (Islâmic Monotheism, and following Prophet Muhammad صلى الله عليه وسلم) and forbid Al-Munkar (polytheism, disbelief and opposing Prophet Muhammad صلى الله عليه وسلم); and they hasten in (all) good works; and they are among the righteous.﴾ ﴿And whatever good they do, nothing will be rejected of them; for Allâh knows well those who are Al-Muttaqûn (the pious - See V.2:2).﴾

Allah (Exalted be He) dispraised from among the Jews and Christians those who were hypocrites or those who believed in some of the messengers and disbelieved in others and concealed the truth after it had become evident. Moreover, they distorted the words of Allah from their proper context and fabricated lies against Allah with regard to the basis and branches of religion. They also violated pacts and covenants they pledged. Allah (Exalted be He) says: ﴿Do you (faithful believers) covet that they will believe in your religion inspite of the fact that a party of them (Jewish rabbis) used to hear the Word of Allâh [the Taurât (Torah)], then they used to change it knowingly after they understood it?﴾ ﴿And when they (Jews) meet those who believe (Muslims), they say, "We believe", but when they meet one another in private, they say, "Shall you (Jews) tell them (Muslims) what Allâh has revealed to you [Jews, about the description and the qualities of Prophet Muhammad صلى الله عليه وسلم, that which are written in the Taurât (Torah)], that they (Muslims) may argue with you (Jews) about it before your Lord?" Have you (Jews) then no understanding?﴾ ﴿Know they (Jews) not that Allâh knows what they conceal and what they reveal?﴾ ﴿And there are among them (Jews) unlettered people, who know not the Book, but they trust upon false desires and they but guess.﴾ ﴿Then woe to those who write the Book with their own hands and then say, "This is from Allâh," to purchase with it a little price! Woe to them for what their hands have written and woe to them for that they earn thereby.﴾

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Allah (Exalted be He) says: ﴿(And remember) when Allâh took a covenant from those who were given the Scripture (Jews and Christians) to make it (the news of the coming of Prophet Muhammad صلى الله عليه وسلم and the religious knowledge) known and clear to mankind, and not to hide it, but

they threw it away behind their backs, and purchased with it some miserable gain! And indeed worst is that which they bought.﴿ and ﴾Indeed Allâh took the covenant from the Children of Israel (Jews), and We appointed twelve leaders among them. And Allâh said: "I am with you if you perform As-Salât (Iqâmat-as-Salât) and give Zakât and believe in My Messengers; honour and assist them, and lend a good loan to Allâh, verily, I will expiate your sins and admit you to Gardens under which rivers flow (in Paradise). But if any of you after this, disbelieved, he has indeed gone astray from the Straight Path."﴿ ﴾So, because of their breach of their covenant, We cursed them and made their hearts grow hard. They change the words from their (right) places and have abandoned a good part of the Message that was sent to them. And you will not cease to discover deceit in them, except a few of them. But forgive them and overlook (their misdeeds). Verily, Allâh loves Al-Muhsinûn (good-doers - See V.2:112).﴿ ﴾And from those who call themselves Christians, We took their covenant, but they have abandoned a good part of the Message that was sent to them. So We planted amongst them enmity and hatred till the Day of Resurrection (when they discarded Allâh's Book, disobeyed Allâh's Messengers and His Orders and transgressed beyond bounds in Allâh's disobedience); and Allâh will inform them of what they used to do.﴿

Allah also dispraised those who said that Allah had taken a son and those who worshipped their rabbis and monks as lords beside Allah. Therefore, He refuted their falsehood. Allah (Exalted be He) says: ﴾And the Jews say: 'Uzair (Ezra) is the son of Allâh, and the Christians say: Messiah is the son of Allâh. That is their saying with their mouths, resembling the saying of those who disbelieved aforetime. Allâh's Curse be on them, how they are deluded away from the truth!﴿ ﴾They (Jews and Christians) took their rabbis and their monks to be their lords besides Allâh (by obeying them in things which they made lawful or unlawful according to their own desires without being ordered by Allâh), and (they also took as their Lord) Messiah, son of Maryam (Mary), while they (Jews and Christians) were commanded [in the Taurât (Torah) and the Injeel (Gospel)] to worship none but One Ilâh (God - Allâh) Lâ ilâha illa Huwa (none has the right to be worshipped but He). Praise and glory be to Him (far above is He) from having the partners they associate (with Him)."﴿

Allah censured those who alleged that, despite their disbelief, paradise was their right and that no one would enter it except them. Allah (Exalted be He) points out their false claims and determined the true dwellers of Paradise. Allah (Exalted be He) says: ﴾And they say, "None shall enter Paradise unless he be a Jew or a Christian." These are their own desires. Say (O Muhammad صلى الله عليه وسلم), "Produce your proof if you are truthful."﴿ ﴾Yes, but whoever submits his face (himself) to Allâh (i.e. follows Allâh's Religion of Islâmic Monotheism) and he is a Muhsin then his reward is with his Lord (Allâh), on such shall be no fear, nor shall they grieve. [See Tafsir Ibn Kathîr].﴿

Allah also censured those who killed prophets and righteous people without due right and said that their hearts were covered with a barrier. Moreover, they slandered Maryam (Mary) and said that they murdered `Eisa ibn Maryam (Jesus son of Mary). They dealt in usury and devoured people's property illicitly. They also said that Allah was a third of three (belief in the trinity). Allah (Exalted be He) considered all of them to be disbelievers, refuted their false allegations and threatened them with painful chastisement. There are many other Ayahs in which Allah praises a group of Jews and Christians. These Ayahs state their good attributes that made them worthy of Allah's praise and Paradise. At the same time, there are many Ayahs in which Allah dispraises another group from among both sides and describes them with traits that

make them worthy of Allah's wrath and painful chastisement.

Therefore, it is evident that Islam is just in dealing with Jews and Christians. There is no contradiction between the texts of the Qur'an and the Sunnah in dealing with them with regard to praising and censuring them. Those whom Allah praises were different to those whom Allah censures.

Those who follow the Messenger, the unlettered prophet, whom they find written in what they have of the Tawrah (Torah) and the Injil (Gospel), who enjoins upon them what is right and forbids what is evil and makes lawful for them the good things and prohibits the evil and relieves them of their burden and the shackles which were upon them out of obedience to Allah's saying: ﴿O you who believe! Believe in Allâh, and His Messenger (Muhammad صلى الله عليه وسلم), and the Book (the Qur'ân) which He has sent down to His Messenger, and the Scripture which He sent down to those before (him)﴾ will be included in Allah's Mercy. Moreover, they are worthier of Allah's praise and they will be the prosperous ones.

As for those who disbelieved in all the messengers or believed in some of them and disbelieved in others and distorted what was revealed to them in the Tawrah and the Injil, they are those whom Allah censures and they are those who are worthy of punishment. They will be the dwellers of hellfire abiding therein forever.

Consequently, there is no contradiction between the texts that praise them and acknowledges their virtues and honorable status and the texts that censure others for evil conduct, corrupt creed, distortion, and obliteration of what was revealed to them from their Lord or

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imitating those who did so from among their rabbis and monks without evidence and guidance. There are no abrogated texts in what were mentioned above because there is no contradiction among them. Moreover, these texts support each other.

For more information, one can return to the Qur'an and the Sunnah of the Messenger of Allah (peace be upon him). He who contemplates the Ayahs of the Qur'an and the authentic Hadiths of the Prophet (peace be upon him), reads reliable books of history and relinquishes fanaticism and whims will find the truth and will be guided to the straight path.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The fourteenth question of Fatwa no. 6505

Q14: What is the ruling of Islam on the Jews and the Christians, for example, to whom the message of Prophet Muhammad (peace be upon him) has been conveyed; so they know about it but they do not follow it and follow their own religions instead?

A: They are deemed to be Kafirs (disbelievers) and should be treated as such regarding the rulings in this world and the Hereafter. It will be of no avail to them to adhere to their religions with their Kufr (disbelief) in the Revelation that was sent to our Prophet Muhammad (peace be upon him).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 6991

Q: Islam abrogates the Divine Religions that were revealed before it, as Allah says in the Qur'an: (And whoever seeks a religion other than Islâm, it will never be accepted of him, and in the Hereafter he will be one of the losers.) **The Kufr (disbelief) of the People of the Book, the Jews and the Christians, is explained in many Ayahs (Qur'anic verses). Why then does Islam not deal with them as Kafirs (disbelievers), instead it allows them to remain following their religions, which have been proved to be distorted and fabricated? And why does it permit Muslims to marry the women of the People of the Book and eat their food? Can the present day Christians be called the People of the Book, and does the same ruling apply to them?**

A: Firstly: The basis of the Din (religion) that all the prophets conveyed was the same, it was Islam. Allah (Exalted be He) says: (Truly, the religion with Allâh is Islâm.) As for its subsidiary matters, the laws, this is where they differ and where Naskh (abrogation) is applicable. Allah (Exalted be He) says: (To each among you, We have prescribed a law and a clear way.) It is authentically reported on the authority of Abu Hurayrah (may Allah be pleased with him) that the Prophet (peace be upon him) said, ("I am the closest person to `Eisa (Jesus), the son of Maryam (Mary), in this world and in the Hereafter. All the prophets are brothers, although their mothers were different, their religion is one.") (Related by Ahmad, Al-Bukhari, Muslim, Abu Dawud, and others, and this narration is by Al-Bukhari). It is only the subsidiary matters that are subject to Naskh, not the bases, as Allah (Exalted be He) says: (And who turns away from the religion of Ibrâhîm (Abraham) (i.e. Islâmic Monotheism) except him who befools himself? Truly, We chose him in this world and verily, in the Hereafter he will be among the righteous.) (When his Lord said to him, "Submit (i.e. be a Muslim)!" He said, "I have submitted myself (as a Muslim) to the Lord of the 'Alamîn (mankind, jinn and all that exists).") (And this (submission to Allâh, Islâm) was enjoined by Ibrâhîm (Abraham) upon his sons and by Ya'qûb (Jacob) (saying), "O my sons! Allâh has chosen for you the (true) religion, then die not except in the Faith of Islâm (as Muslims - Islâmic Monotheism).") (Or were you witnesses when death approached Ya'qûb (Jacob)? When he said unto his sons, "What will you worship after me?" They said, "We shall worship your Ilâh (God - Allâh), the Ilâh (God) of your fathers, Ibrâhîm (Abraham), Ismâ'îl (Ishmael), Ishâq (Isaac), One Ilâh (God), and to Him we submit (in Islâm).")

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Secondly: Allah permits Muslims to eat the food of the people who were given the Book, and this refers to their slaughtered meat, as evidenced in the following Ayah from Surah Al-Ma'idah: (The food (slaughtered cattle, eatable animals) of the people of the Scripture (Jews and Christians) is lawful to you and yours is lawful to them. (Lawful to you in marriage) are chaste women from the believers and chaste women from those who were given the Scripture (Jews and Christians) before your time when you have given their due Mahr (bridal-money given by the husband to his wife at the time of marriage), desiring chastity (i.e. taking them in legal wedlock) not committing illegal sexual

intercourse, nor taking them as girl-friends.❫ Islam also permits Muslims to marry the women of the People of the Book if they are free and chaste, whether they are Jews or Christians, although Allah (Exalted be He) describes the Jews and the Christians in the same Surah as Kafir. He (Exalted be He) says: ❪Surely, in disbelief are they who say that Allâh is the Messiah, son of Maryam (Mary).❫ He (Exalted be He) also says: ❪And (both) the Jews and the Christians say: "We are the children of Allâh and His loved ones."❫ Allah also says: ❪And the Jews say: 'Uzair (Ezra) is the son of Allâh, and the Christians say: Messiah is the son of Allâh. That is their saying with their mouths, resembling the saying of those who disbelieved aforetime. Allâh's Curse be on them, how they are deluded away from the truth!❫ ❪They (Jews and Christians) took their rabbis and their monks to be their lords besides Allâh (by obeying them in things which they made lawful or unlawful according to their own desires without being ordered by Allâh), and (they also took as their Lord) Messiah, son of Maryam (Mary), while they (Jews and Christians) were commanded [in the Taurât (Torah) and the Injeel (Gospel)] to worship none but One Ilâh (God - Allâh) Lâ ilâha illa Huwa (none has the right to be worshipped but He). Praise and glory be to Him (far above is He) from having the partners they associate (with Him)."❫ ❪They (the disbelievers, the Jews and the Christians) want to extinguish Allâh's Light (with which Muhammad صلى الله عليه وسلم has been sent - Islâmic Monotheism) with their mouths, but Allâh will not allow except that His Light should be perfected even though the Kâfirûn (disbelievers) hate (it)❫ ❪ It is He Who has sent His Messenger (Muhammad صلى الله عليه وسلم) with guidance and the religion of truth (Islâm), to make it superior over all religions even though the Mushrikûn (polytheists, pagans, idolaters, disbelievers in the Oneness of Allâh) hate (it).❫

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Allah (Exalted be He) says: ❪Surely, disbelievers are those who said: "Allâh is the third of the three (in a Trinity)."❫ There are also other similar Ayahs in the same Surah. **Thirdly:** Allah specifies the Jews and the Christians when He gives Muslims the permission to eat their slaughtered meat, to marry their free and chaste women, and also to take the Jizyah (poll tax required from non-Muslims living in an Islamic state) from them, saying: ❪Fight against those who (1) believe not in Allâh, (2) nor in the Last Day, (3) nor forbid that which has been forbidden by Allâh and His Messenger Muhammad (4) (صلى الله عليه وسلم) and those who acknowledge not the religion of truth (i.e. Islâm) among the people of the Scripture (Jews and Christians), until they pay the Jizyah with willing submission, and feel themselves subdued.❫ He specified them for this, because they are the People of the Books that were previously revealed and they are therefore closer to the Muslims than the other Kafir. This was why the Muslims rejoiced at their victory against the Persians after their earlier defeat, and Allah acknowledges the Muslims' happiness on this event by saying:

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❪The Romans have been defeated.❫ ❪In the nearest land (Syria, Iraq, Jordan, and Palestine), and they, after their defeat, will be victorious.❫ ❪Within three to nine years. The decision of the matter, before and after (these events) is only with Allâh, (before the defeat of the Romans by the Persians, and after the defeat of the Persians by the Romans). And on that Day, the believers (i.e. Muslims) will rejoice (at the victory given by Allâh to the Romans against the Persians) -❫ ❪With the help of Allâh. He helps whom He wills, and He is the All-Mighty, the Most Merciful.❫ ❪(It is) a Promise of Allâh (i.e. Allâh will give victory to the Romans against the Persians), and Allâh fails not in His Promise, but most of men know not.❫ However, Allah (Praised be He) neither permits them to persist in their Kufr of Him nor approves of the distortions they have made to His Books and their denial of the Message of His Prophet Muhammad (peace be upon him). Allah permits the Muslims to refrain from fighting

them or taking them as captives, if they willingly submit to paying the Jizyah, unlike the other Kafir. And this is the opinion of the Jumhur (the dominant majority of scholars).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The Fourth Question from Fatwa no. 9643

Q4: Is the current religion followed by the Christians correct or distorted and what is the evidence for this from the Qur'an and the Sunnah?

A: The Christians have distorted Christianity from the original religion revealed to their prophet, `Eisa (Jesus, peace be upon him). The evidences for this are their claims that `Eisa is the son of Allah and

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that they say that Allah is one of three. Allah refuted these claims and, due to them, deemed the Christians to be disbelievers. Allah (Exalted be He) says: ﴿And (remember) when Allâh will say (on the Day of Resurrection): "O 'Isâ (Jesus), son of Maryam (Mary)! Did you say unto men: 'Worship me and my mother as two gods besides Allâh?' " He will say: "Glory be to You! It was not for me to say what I had no right (to say). Had I said such a thing, You would surely have known it. You know what is in my inner-self though I do not know what is in Yours; truly, You, only You, are the All-Knower of all that is hidden (and unseen).﴾ ﴿Never did I say to them aught except what You (Allâh) did command me to say: 'Worship Allâh, my Lord and your Lord.'﴾ There are other Ayahs (Qur'anic verses) with the same meaning.

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Who are the People of the Book?

Fifth question from Fatwa No. 7150

Q 5: Who are the People of the Book nowadays?

The Christians (the crusaders) believe in the Trinity, so they associate others with Allah in worship. The same applies to the Jews who killed the prophets and fought Prophet Muhammad (peace be upon him), they also claimed that they are Allah's beloved people and said: The hand of Allah is chained.

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Please enlighten us, may Allah give you the best reward!

A: The People of The Book are the Jews and Christians, even if they were Mushriks at the time of the revelation of the Qur'an to the Prophet Muhammad (peace be upon him). Aspects of their Shirk are stated by Allah (Glorified be He). The Christians deified Christ (peace be upon him) and worshipped him along with Allah. Allah (Exalted be He) says: ﴾Surely, in disbelief are they who say that Allâh is the Messiah, son of Maryam (Mary).﴿ Likewise, Allah states that all the people of the Book have taken their scholars and monks as lords besides Him and that the Jews said that `Uzair (Ezra) is the son of Allah. Allah (Exalted be He) says: ﴾And the Jews say: 'Uzair (Ezra) is the son of Allâh, and the Christians say: Messiah is the son of Allâh. That is their saying with their mouths, resembling the saying of those who disbelieved aforetime. Allâh's Curse be on them, how they are deluded away from the truth!﴿ and ﴾Say (O Muhammad صلى الله عليه وسلم): "O people of the Scripture (Jews and Christians): Come to a word that is just between us and you, that we worship none but Allâh (Alone), and that we associate no partners with Him, and that none of us shall take others as lords besides Allâh. Then, if they turn away, say: "Bear witness that we are Muslims."﴿ Moreover, the Christian belief of the Trinity is stated and forbidden by Allah as He (Exalted be He) says: ﴾O people of the Scripture (Christians)! Do not exceed the limits in your religion﴿ until His saying: ﴾Say not: "Three (trinity)!" Cease! (it is) better for you. For Allâh is (the only) One Ilâh (God)﴿

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There are many other Ayahs denoting their Shirk and disbelief at the time of Wahy (Revelation). Allah has named them the People of the Book in different occurrences in Qur'an.

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Dealing with neighbors from the People of the Book

The Tenth Question from Fatwa no. 5176

Q10: Our neighbors are Christians; how should we deal with them? If they give us gifts, should we accept them? Is it permissible for us to appear with faces or other parts of body uncovered in front of them? Is it permissible for us to buy goods from Christians?

A: Treat kindly those who are kind to you, even if they are Christians. If they give you a permissible gift, return it with something similar. The Prophet (peace be upon him) accepted a gift from the Christian Roman Emperor and gifts from the Jews. Allah (Exalted be He) says: ﴾Allâh does not forbid you to deal justly and kindly with those who fought not against you on account of religion nor drove you out of your homes. Verily, Allâh loves those who deal with equity.﴿ ﴾It is only as regards those who fought against you on account of religion, and have driven you out of your homes, and helped to drive you out, that Allâh forbids you to befriend them. And whosoever will befriend them, then such are the Zâlimûn (wrong-doers - those who disobey Allâh).﴿

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According to the soundest opinion of scholars, it is permissible for a Muslim woman to appear in front of Christian women in the same way you appear in front of Muslim women, with your face uncovered and dressed up in nice clothes. It is also permissible to buy lawful goods from Christians.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Asking forgiveness for the disbelievers

First question from Fatwa No. 10615

Q 1: A Muslim man renounced Islam and died in this state, can we declare him to be a disbeliever? What is the ruling on apostates in Islam? Is it permissible to ask Allah's forgiveness for them such as to say: O Allah! forgive him?

A: Whoever renounces Islam is declared to be Kafir (disbeliever). He is requested for three days to repent. If he repents, it is good, otherwise, he is killed. In addition, it is not permissible to ask Allah to forgive him if he dies in this state for

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Allah (Exalted be He) says: ﴾It is not (proper) for the Prophet and those who believe to ask Allâh's Forgiveness for the Mushrikûn (polytheists, idolaters, pagans, disbelievers in the Oneness of Allâh), even though they be of kin, after it has become clear to them that they are the dwellers of the Fire (because they died in a state of disbelief).﴿

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 11248

Q: I have grandparents who died in Shirk (disbelief); is it permissible to ask Allah's Forgiveness for them?

A: It is impermissible for a Muslim to invoke Allah's Forgiveness for their grandparents or others, if they died in Shirk, for Allah (Exalted be He) says: ﴾It is not (proper) for the Prophet and those who believe to ask Allâh's Forgiveness for the Mushrikûn (polytheists, idolaters, pagans, disbelievers in the Oneness of Allâh), even though they be of kin, after it has become clear to them that they are the dwellers of the Fire (because they died in a state of disbelief).﴿

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Disregarding customs and traditions of the People of the Book

Second question from Fatwa No. 2301

Q 2: Does Islam permit Muslims to imitate the non-Islamic customs and traditions of the West in terms of the type of clothes they wear or the marriage weddings they hold? Is it permissible for the bridegroom to enter upon other non-Mahram (marriageable) women while in the company of a foreign or Arab photographer?

A: Muslims, whether men or women, should adhere to their distinctive Islamic code of ethics and should follow the proper Islamic manner in matters related to their joys and sorrows, clothing, food and drink and all other affairs of life. Muslim women are forbidden to imitate Kafir (disbelieving) women in wearing skin tight clothes that barely cover their private parts or wearing transparent apparels that describe their private parts or short clothes that leave their breasts, arms, necks, head, and face uncovered. Muslims are also forbidden to imitate the disbelievers' manner of eating with the left hand or joining meals with non-Mahram women during which men may have fun and enjoy themselves with others' wives. Muslims are not permitted to imitate the disbelievers' manner of holding wedding parties during which the groom enters upon his bride

in the company of a photographer who takes different position photos of the women sitting with the bride. In addition to the resulting prohibition of photographing animate beings, this act provides a chance for photographers to see the beautiful adornments women are supposed to hide from the eyes of men. It also provides a chance for the prohibited intermixing of men and women. The Islamic Shari`ah forbids such customs and traditions and forbids Muslim men and women from imitating the disbelievers. Muslims are obliged to adhere to their religion and to follow the proper Islamic code of life. The Prophet (peace be upon him) left no good act but recommended us to do it and no evil act but warned us from doing it. Based on the Prophet's order, we are forbidden from copying the customs and traditions of the disbelievers. Unless the Prophet's order is obeyed, Fitnah (sedition) and wide corruption will spread on earth.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The First and Second Questions of Fatwa no. 4566

Q1 and 2: What is the forbidden imitation? Does it refer to actions that are specific to the Kafirs (disbelievers) or to those that are widespread and done by both Muslims and Kafirs, even though they originated in non-Muslim lands, such as wearing suits and pants? If a Muslim of upright character does this, are they considered as just a Fasiq (someone openly and flagrantly violating Islamic law), if their uprightness

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does not also change in imitation? What is the ruling on wearing suits, the way it is done now by most Muslims and Kafirs? Is this imitation of the Kafirs - if in fact it is imitating them - to the level of being Haram (forbidden) or Makruh (reprehensible)? If pants show the shape of the `Awrah (private parts of the body that must be covered in public), is this an additional Makruh that takes it to the level of being Haram or just disapproved of? Which part of the `Awrah is referred to when talking about it being shown by the pants, is it the private parts, the thighs, or both? If we wear loose trousers to avoid showing the `Awrah - both the private parts and thighs - is this also Makruh? What is the ruling on wearing tight or completely fitted pants that show all the lines of the body?

A: What is meant by the forbidden imitation of Kafirs is resembling them in customs that are exclusively theirs or in what they have innovated in the Din (religion) in terms of beliefs and acts of worship, such as imitating them by shaving the beard and wearing belts; celebrating the festivals and holidays that they have adopted; exceeding the proper bounds in regard to righteous people by seeking their help, circumambulating their graves, and slaughtering animals for them; ringing bells; wearing crosses around the neck, putting them up in houses, or having a cross tattooed on the arm to glorify it; and believing in the Christian `Aqidah (creed). The ruling on these imitations differ, as it could be equal to Kufr (disbelief), if it involves imitating them by seeking help from the occupants of graves, seeking blessings from a cross,

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and taking it as a symbol. It could just be to the level of Haram, if it involves imitating them by shaving the beard and congratulating them on their feasts, although taking this type of imitation lightly could lead to Kufr - and we seek refuge in Allah from that!

With regard to wearing pants, suits, and so on, the basic principle regarding clothing is that all types of clothing are permissible, because this is a matter related to customs, and Allah (Exalted be He) says: ﴾Say (O Muhammad صلى الله عليه وسلم): "Who has forbidden the adornment with clothes given by Allâh, which He has produced for His slaves, and At-Taiyyibât [all kinds of Halâl (lawful) things] of food?"﴿ An exception is made when there is Shar`y (Islamic legal) evidence that something is Haram or Makruh, such as silk for men or clothing that shows the `Awrah, because it is thin and the color of the skin can be seen under it, or because it is tight and in this way shows the shape of the `Awrah, and showing it is not permissible. Similarly, clothing that is worn exclusively by the Kafirs is not permitted for men or for women, because the Prophet (peace be upon him) forbade imitating them. Also, it is not permitted for men to wear women's clothing or women to wear men's clothing,

because the Prophet (peace be upon him) forbade men from imitating women and women from imitating men. Wearing what are called shirts and pants is not exclusive to the Kafirs, they are worn by both Muslims and Kafirs in many countries. However, some people do not like to wear such things in some countries, because they are not used to them and it is contrary to their customary dress, even though they are customary among other Muslims. But if a Muslim is in a country where the people are not accustomed to their clothing, it is better for them

not to wear it when praying, in public gatherings, or in the street.

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The Third Question of Fatwa no. 1559

Q3: The justification that is given for letting the beard grow and offering Salah (Prayer) in footwear, and other matters, is to be different from Jews, Christians, and the Magians. So should we abandon rulings like these, if those people do these things?

A: The best conduct is that of Muhammad (peace be upon him) and one of the things that he did was to let his beard grow; he also ordered for this to be done. In doing this he (peace be upon him) was obeying Allah's Orders for him to follow the example of the previous Messengers, such as Harun (Aaron, peace be upon him and all the Messengers and prophets), as Harun used to have a beard. Allah (Exalted be He) says: ﴾They are those whom Allâh had guided. So follow their guidance.﴿

As for the justification that the Prophet (peace be upon him) mentioned, it was to show the Jews' disobedience of the prophets and Messengers before him, and he forbade imitation of them by ordering Muslims to behave contrary to them. This does not mean

that if the `Illah (effective cause) given for a ruling does not exist that the ruling should no longer be applied. By Muslims letting their beards grow, they were following the tradition of the Messengers and the Seal of the Messengers, Muhammad (peace be upon him), whom Allah sent to all human beings and the Jinn (creatures made from fire).

As to performing Salah wearing footwear, they (the Jews) do not do this due to what Allah said to Musa (Moses): ﴾So take off your shoes; you are in the sacred valley, Tuwa.﴿ It has been established that the laws of the previous nations apply to us, unless they have been replaced or abrogated by our Shari`ah. In this case, this was abrogated by the Messenger (peace be upon him) offering Salah wearing shoes and permitting this if the shoes are Tahirah (ritually clean). If the Jews do not offer their prayers wearing footwear, they are contradicting the conduct of the Messenger (peace be upon him), and he was also their Messenger, as Allah (Exalted be He) says: ﴾And We have not sent you (O Muhammad صلى الله عليه وسلم) except as a giver of glad tidings and a warner to all mankind﴿ However, if they do perform their prayers in footwear, they are following the tradition of the Prophet (peace be upon him) and we should not abandon his Sunnah (whatever is reported from the Prophet) if they apply one of the rulings that our Prophet (peace be upon him) stipulated for us.

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The Second Question of Fatwa no. 6821

Q2: Sometimes I write to Christian organizations in Lebanon, Egypt, France, Switzerland, Spain, and other countries, and they send me some of their publications with a few questions about them. So just for fun or to get information, I send them my answers to their questions. Is this permissible?

A: If you are ordering their publications and answering their questions, as you say, for fun, this is not permissible. However, if your intention is to refute them, show up their shortcomings, expose the reality, and explain the truth, there is no harm in doing this.

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Reading the Bible

The Second Question of Fatwa no. 8852

Q2: What is the ruling on reading the Bible?

A: The Divine Books revealed before the Qur'an now include many distortions, alterations, and omissions, as Allah says in the Qur'an. Therefore, it is not permissible for Muslims

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to read any of these Books unless they have deep-rooted knowledge of the Din (religion) and want to explain the distortions and inconsistencies in these books.

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Greeting Christians during their feasts

Fatwa no. 11168

Q: What is the ruling on greeting Christians during their feasts? I have a maternal uncle who exchanges greetings with his Christian neighbor when either of them has a wedding, a feast, or any other occasion? Is it permissible for a Muslim

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to greet a Christian and vice versa on the occasions of festivals and wedding parties? Please give me a Fatwa (legal opinion issued by a qualified Muslim scholar), may Allah reward you with the best.

A: It is not permissible for a Muslim to greet Christians during their festivals, since this implies cooperation in sin, from which we are forbidden. Allah (Exalted be He) says: ﴿but do not help one another in sin and transgression.﴾ This also implies endearment to them, seeking their affection, and expressing that we are content with them and their rites, which is not permissible. Rather, it is Wajib (obligatory) to display enmity and hatred towards them, since they oppose Allah (Glorified and Exalted be He), associate others with Him, and claim that He (Glorified be He) has a wife and a child. Allah (Exalted be He) says: ﴿You (O Muhammad صلى الله عليه وسلم) will not find any people who believe in Allâh and the Last Day, making friendship with those who oppose Allâh and His Messenger (Muhammad صلى الله عليه وسلم), even though they were their fathers or their sons or their brothers or their kindred (people). For such He has written Faith in their hearts, and strengthened them with Rûh (proofs, light and true guidance) from Himself.﴾ And: ﴿Indeed there has been an excellent example for you in Ibrâhîm (Abraham) and those with him, when they said to their people: "Verily, we are free from you and whatever you worship besides Allâh: we have rejected you, and there has started between us and you hostility and hatred for ever until you believe in Allâh Alone"﴾

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Deeming someone to be a Christian or a Jew

The Second Question of Fatwa no. 3418

Q2: What makes a person Jew or Christian, is it by performing their deeds or studying their knowledge?

A: A person becomes a Jew if they believe in the beliefs of the Jews and act upon them. Likewise, they become a Christian if they believe in the beliefs of the Christians and act upon them. Just studying their knowledge, beliefs, and practices to understand the falsehoods and refute them, does not make someone a Jew or a Christian.

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Fatwa No. 7266

Q: What do you think about crosses printed on carpets in some Masjids (mosques)? A carpet spread in the Masjid may contain drawings of two crossing swords, a small palm tree and some crosses. How can a person offer Salah (Prayer) on these carpets?

A: Making crosses is Haram (prohibited) whether they are three-dimensional, engravings, or mere drawings. It makes no difference whether these are drawn on walls, carpets, etc. It is not permissible to have crosses in Masjids (mosques), houses or educational buildings like schools, institutes and so on. Also, it is not permissible to keep crosses; they should be destroyed, removed, or changed either by breaking or distorting them. It is not permissible to sell or pray on carpets containing shapes of crosses.

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Punishment in the Grave

Fatwa no. 1979

Q: I learned from some Muslim scholars that a dead person comes to life in the grave, answers the questions of the angels, and is punished if they had shown Kufr (disbelief) and deviation from Islam during their lifetime. As a Muslim who believes in the principles of Islam, I found no evidence in the Qur'an on the punishment or the questioning in the grave. Allah says, ﴾(It will be said to the pious believers of Islamic Monotheism): "O (you) the one in (complete) rest and satisfaction!﴿ ﴾"Come back to your Lord well-pleased (yourself) and well-pleasing (unto Him)!﴿ ﴾"Enter you then among My (honoured) slaves,﴿ ﴾"And enter you My Paradise!"﴿ **(Surah Al-Fajr, 89: 27-30). According to my understanding, a soul returns to its Lord after it comes out of the body; it does not remain with the body in the grave to live in bliss. Allah also says,** ﴾They will say: "Our Lord! You have made us to die twice (i.e. we were dead in the loins of our fathers and dead after our life in this world), and You have given us life twice (i.e. life when we were born and life when we are Resurrected)!﴿ **(Surah Ghafir, 40: 11). This Ayah also entails that death occurs twice, once at the time before creation, and once again at the time of death. I also perceive that life occurs twice, once in the mother's womb and the other time at Resurrection. There is no reference in the Ayah to the punishment in the grave, as Allah says,** ﴾They will say: "Woe to us! Who has raised us up from our place of sleep."﴿ **(Surah Yassin, 36: 52). This entails**

that the disbelievers were asleep in the grave, which contradicts the idea of punishment. In the end, Your Eminence, I would like a satisfactory answer to my inquiry as you have always done.

A: First, the evidence on the rulings of Shari'ah are established through the Qur'an as well as the authentically established Sunnah reported from the Messenger of Allah (peace be upon him), whether in the form of verbal expression, actions or approval, as Allah orders us in general to apply what has reached us of the texts of the Qur'an and the Sunnah. Allah says, ﴾And whatsoever the Messenger (Muhammad صلى الله عليه وسلم) gives you, take it; and whatsoever he forbids you, abstain (from it).﴿ (Surah Al-Hashr, 59: 7). The Messenger of Allah (peace be upon him) never spoke out of his own desire, but according to the Wahy (Revelation) revealed to him by Allah, as Allah says, ﴾Nor does he speak of (his own) desire.﴿ ﴾It is only a Revelation revealed.﴿ ﴾He has been taught (this Qur'ân) by one mighty in power [Jibrîl (Gabriel)]﴿ (Surah Al-Najm, 53: 3-5). Following him (peace be upon him) in what was revealed to him is a sign of Iman (Faith) in Allah and loving Him, and

eventually leads to being loved and forgiven by Allah, as Allah says,﴾ Say (O Muhammad صلى الله عليه وسلم to mankind): "If you (really) love Allâh then follow me (i.e. accept Islâmic Monotheism, follow the Qur'ân and the Sunnah), Allâh will love you and forgive you your sins. And Allâh is Oft-Forgiving, Most Merciful."﴿ (Surah Al-'Imran, 3: 31). Allah orders us to obey the Messenger of Allah (peace be upon him), and clarifies that this obedience is part of the obedience to Allah, as He says, ﴾Say (O Muhammad صلى ا لله عليه وسلم): "Obey Allâh and the Messenger (Muhammad صلى الله عليه وسلم)." But if they turn away, then Allâh does not like the disbelievers.﴿ (Surah Al-'Imran, 3: 32). He also says, ﴾O you who believe! Obey Allâh and obey the Messenger (Muhammad صلى الله عليه وسلم), and those of you (Muslims) who are in authority. (And) if you differ in anything amongst yourselves, refer it to Allâh and His Messenger (صلى الله عليه وسلم), if you believe in Allâh and in the Last Day. That is better and more suitable for final determination.﴿ (Surah Al-Nisa', 4: 59).

He also says, ﴾He who obeys the Messenger (Muhammad صلى الله عليه وسلم), has indeed obeyed Allâh, but he who turns away, then we have not sent you (O Muhammad صلى الله عليه وسلم) as a watcher over them.﴿ (Surah Al-Nisa', 4: 80). There are many other Ayahs in the Qur'an which order us to obey the Messenger of Allah (peace be upon him), follow him and apply what was authentically reported from him, as it is considered proof by which the rulings are confirmed, whether in 'Aqidah (creed) or practice. The Qur'an is also proof by which the rulings are confirmed, whether explicitly or implicitly, according to the rules of the Arabic language and the way the Arabs comprehend it. **Second,** the punishment of the disbelievers in their graves is reasonably possible and the Qur'an provides evidence in this regard where Allah says, ﴾while an evil torment encompassed Fir'aun's (Pharaoh) people.﴿ ﴾The Fire, they are exposed to it, morning and afternoon. And on the Day when the Hour will be established (it will be said to the angels): "Cause Fir'aun's (Pharaoh) people to enter the severest torment!"﴿ (Surah Ghafir, 40: 45-46). This is clear proof of the punishment in the grave by fire, as there is neither morning nor evening on the Day of Judgment. His saying in the end of the Ayah, ﴾And on the Day when the Hour will be established (it will be said to the angels): "Cause Fir'aun's (Pharaoh) people to enter the severest torment!"﴿ refers to a lesser punishment before the Day of Resurrection, which is the punishment in the grave. Pharaoh, his family, and other disbelievers are in the same rank according to the ruling and the justice of Allah. This is also referred to in Allah's saying, ﴾So leave them alone till they meet their Day, in which they will sink into a fainting (with horror).﴿ ﴾The Day when their plotting shall not avail them at all nor will they be helped (i.e. they will receive their torment in Hell).﴿ ﴾And verily, for those who do wrong, there is another punishment (i.e. the torment in this world and in their graves) before this; but most of them know not. (Tafsir At-Tabarî).﴿ (Surah Al-Tur, 52: 45-47).

This proves that the disbelievers receive minor punishment before the Day of Resurrection, which can be generally applied to what afflicts them in their lifetime and in their graves before being resurrected to receive the major punishment. It is authentically reported from the Prophet (peace be upon him) that he ﴾used to seek refuge from the punishment in the grave in his Salah (Prayer) and ordered his Sahabah (Companions) to do the same.﴿ It is also authentically reported that ﴾after he (peace be upon him) offered Salat-ul-Kusuf (Prayer on a solar eclipse), he gave a Khutbah (sermon) to the people asking them to seek refuge with Allah from the punishment in the grave.﴿ He also sought refuge with Allah from the punishment in the grave three times in Baqi' Al-Gharqad when he (peace be upon him) was putting one of his Sahabah in the Lahd (a crevice on the side of a grave

facing the direction faced for Prayer). If the punishment in the grave had not been authentically reported, the Prophet (peace be upon him) would not have sought refuge from it or asked the Sahabah to do so. He (peace be upon him) clarified that Allah's saying, ﴿Allâh will keep firm those who believe, with the word that stands firm in this world (i.e. they will keep on worshipping Allâh Alone and none else), and in the Hereafter. And Allâh will cause to go astray those who are Zâlimûn (polytheists and wrong-doers), and Allâh does what He wills.﴾ (Surah Ibrahim, 14: 27) includes both supporting a believer and letting a disbeliever down when each of them are questioned in the grave; a believer is guided to the correct answers

and enjoy bliss in their graves, whereas a disbeliever hesitates and is punished in the grave. This is going to be mentioned later in the Hadith reported from Al-Bara' ibn 'Azib (may Allah be pleased with him). The evidence on the punishment in the grave also includes what was mentioned in the two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim), from Ibn `Abbas (may Allah be pleased with him) that ﴿the Prophet (peace be upon him) once passed by two graves, and said, "They (the inhabitants of those graves) are being punished, and it is for minor things. One of them never saved himself from being soiled with his urine, while the other was used to slandering people." He then took a green leaf of a date-palm tree, split it into two pieces, and fixed one on each grave. He then said, "I hope that their punishment may be lessened until they (the leaves) become dry."﴾ There are many narrations reported recurrently from the Messenger of Allah (peace be upon him) which prove that the dead are questioned in their graves, and either blessed or punished, according to their 'Aqidah and deeds. This is undoubted; no disagreement was ever reported from the Sahabah (may Allah be pleased with them) on this. Thus, Ahl-ul-Sunnah wal-Jama'ah (those adhering to the Sunnah and the Muslim community) declared its authenticity. One of the narrations about this is what was narrated by Imam Ahmad in his Musnad, Abu Dawud in his Sunan, and Al-Hakim and Abu 'Uwanah Al-Isfirayini in their Sahih books of Hadith, from Al-Bara' ibn `Azib (may Allah be pleased with him) that he said, ﴿We were attending a funeral in Baqi' Al-Gharqad when the Messenger of Allah (peace be upon him) came and sat with us. We remained silent while he (peace be upon him) was digging the grave, until he said, "I seek refuge with Allah from the punishment in the grave." He repeated it three times, and then he said,

"When a believer is about to depart this world and move on to the Hereafter, there comes down to them from heaven angels with white faces like the sun, and they sit around them as far as the eye can see. They bring with them shrouds and perfumes from Jannah (Paradise). Then, the Angel of Death comes and sits by their head, and he says, 'O good soul! Come forth to forgiveness from Allah and His pleasure.' Thus, the soul comes out easily like a drop of water from the the mouth of a water skin. When he seizes it, they do not leave it in his hand for an instant before they take it and put it in that shroud with that perfume, and there comes from it a fragrance like the finest musk in the world. Then, they ascend to heaven. Whenever they pass by any group of angels, they inquire, 'Who is this good soul?' They say, 'It is so and so, the son of so and so', calling them by the best names by which they were known in the world, until they reach the nearest heaven. They ask for it to be opened to them; it is opened; and (the soul) is welcomed and accompanied to the next heaven by those who are closest to Allah, until they reach the seventh heaven. Allah then says: 'Record the book of My slave in 'Illiyyun (in the seventh heaven), and return them to Earth, for from it I created them; to it I will return them; and from it I will bring them forth once again.' The soul is returned to the body, and two angels come who make the person sit up and they ask them, 'Who is your Lord?' They say, 'Allah.' They ask, 'What is your religion?' They say, 'My religion is Islam.' They ask, 'Who is this man who was sent among you?' They say, 'He is the Messenger of Allah.' They ask, 'What did you do?'

They say, 'I read the Book of Allah and I believed in it.' Then a voice calls out from heaven, 'My slave has spoken the truth,

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so prepare for them a bed in Jannah; clothe them from Jannah; and open for them a gate to Jannah.' Then there comes to them some of its fragrance, and the grave is made wide, as far as they can see. Then there comes a man with a handsome face, elegant clothes and a good fragrance, who says, 'Receive the glad tidings that will bring you joy this day.' They say, 'Who are you? Your face is one which brings glad tidings.' He says, 'I am your righteous deeds.' They say, 'O Lord, hasten the Hour so that I may return to my family and my wealth.' On the other hand, when a disbeliever is about to depart this world and move to the Hereafter, angels come down to them from heaven with black faces, bringing sackcloth, and they sit around them as far as the eye can see. Then the Angel of Death comes and sits by their head, and he says, 'O evil soul, come forth to the wrath and anger of Allah.' Then the soul disperses inside the body, and comes out cutting the veins and nerves, like a skewer passing through wet wool. When he seizes it, they do not leave it in his hand for an instant before they take it and put it in that sackcloth, and there comes from it a stench like the foulest stench of a dead body on the face of the earth. Then they ascend to heaven. Whenever they pass by any group of angels, they inquire, 'Who is this evil soul?' and they say, 'It is so and so, the son of so and so', calling them by the worst names by which they were known in the world, until they reach the nearest heaven. They ask for it to be opened to them, but it is not opened." Then the Messenger of Allah (peace be upon him) recited Allah's saying, ﴿for them the gates of heaven will not be opened, and they will not enter Paradise until the camel goes through the eye of the needle (which is impossible).﴾ (Surah Al-A'raf, 7: 40). Allah (may He be Glorified and Exalted) then says, 'Record

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the book of My slave in Sijjin in the lowest earth, and return them to the earth, for from it I created them; to it I will return them; and from it I will bring them forth once again.' So the soul is cast down." Then, he (peace be upon him) recited Allah's saying, ﴿and whoever assigns partners to Allâh, it is as if he had fallen from the sky, and the birds had snatched him, or the wind had thrown him to a far off place.﴾ (Surah Al-Hajj, 22: 31). Then the soul is returned to the body, and two angels come who make that person stand and they ask them, 'Who is your Lord?' They say, 'Oh, oh, I don't know.' They ask, 'Who is that man who was sent among you?' They say, 'Oh, oh, I don't know.' A voice calls out from heaven, 'Prepare for them a bed in Hellfire and open for them a gate to Hellfire.' There comes to them some of its heat and hot winds, and the grave is constricted until their ribs are squeezed. Then, there comes to them a man with an ugly face, shabby clothes, and a foul stench, who says, 'Receive the bad news, for this is the day that you were promised.' They inquire, 'Who are you? Your face is one which forebodes evil.' He says, 'I am your evil deeds.' They say, 'O Lord! Do not let the Hour come.'"﴾

Third, it is not impossible that the angels question the dead in their graves and that the dead answer them or fail to do so, according to their deeds in life. It is not unlikely

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according to the great Power of Allah and the wonders of the natural laws of the universe that the believers are blessed in their graves and the disbelievers punished therein. A person who examines the universe carefully will discover the prevalence and perfection of the Will of Allah, and the originality of His creation. It becomes easy for a person to believe in the authentic texts narrated about questioning the dead, their bliss, or punishment. It is authentically reported that Allah (Exalted

be He) returns the soul to the dead body after it is buried, so that they lead a life of the Barzakh (period between death and the Resurrection). This life enables them to hear the questions, answer them if they can, and make them feel bliss or punishment. Hadiths were previously mentioned about this. Allah has His own ways in managing the affairs, which cannot be understood by our weak minds; we just have to acknowledge that it is possible, even if we cannot explain them and realize their reality and causes. If a person is unable to do anything or to understand it, they should think of themselves as inadequate, not question the knowledge, wisdom, and power of their Lord. The Ayahs mentioned in the question do not contradict questioning the dead and their bliss or punishment in the graves. As for Allah's saying, ﴾(It will be said to the pious believers of Islamic Monotheism): "O (you) the one in (complete) rest and satisfaction!﴿ ﴾"Come back to your Lord well-pleased (yourself) and well-pleasing (unto Him)!﴿ ﴾"Enter you then among My (honoured) slaves,﴿ ﴾"And enter you My Paradise!"﴿ it is

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addressed to people at the Day of Resurrection, not when the soul comes out of the body in this world, as Allah mentioned in the same Surah, ﴾Nay! When the earth is ground to powder.﴿ ﴾And your Lord comes with the angels in rows.﴿ ﴾And Hell will be brought near that Day. On that Day will man remember, but how will that remembrance (then) avail him?﴿ (Surah Al-Fajr, 89: 21-23), until He says, ﴾(It will be said to the pious believers of Islamic Monotheism): "O (you) the one in (complete) rest and satisfaction!﴿ The questioning and the bliss or punishment in the grave takes place after the burial of the dead and before resurrection on the Day of Judgment. As for Allah's saying, ﴾They will say: "Our Lord! You have made us to die twice (i.e. we were dead in the loins of our fathers and dead after our life in this world), and You have given us life twice (i.e. life when we were born and life when we are Resurrected)! Now we confess our sins"﴿ it is a notification made by Allah of the saying of the disbelievers while they are in Hellfire; they were dead before their soul was blown into them; then they came to life when Allah blew their soul into them until their life came to an end; then they became dead again as their life came to an end until the blowing of the Trumpet on the Day of Resurrection; and then they come to life again on the Day of Resurrection. Thus, they live twice and die twice. Their death while in the grave is not an obstacle to their being questioned, ability to answer, bliss or punishment. Allah returns their souls to them in a way that enables them to hear the questions and answer them, feel the bliss or the punishment, as previously mentioned in the Hadith narrated by Al-Bara'. This life is not one of the two lives

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mentioned in the Ayah, but it is a special life called life of Barzakh, the reality of which is known only by Allah. As for Allah's saying, ﴾They will say: "Woe to us! Who has raised us up from our place of sleep."﴿ what is meant by their place of sleep is their graves in which they were dead, not asleep. Their death does not hinder them from hearing the angels, feeling the bliss or the punishment according to their 'Aqidah and deeds, according to the previously mentioned Hadith narrated by Al-Bara' ibn `Azib (may Allah be pleased with him). It is not necessary to mention questioning the dead, their bliss or punishment in their graves in every situation; it is enough to do so in some Ayahs or Sahih Hadiths.

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Second question from Fatwa No. 9886

Q 2: After death and burial, does a person see the Prophet (peace be upon him) in the grave? Shall he be asked, 'what do you say about this man (the Prophet)' even if many people may die simultaneously; how are they all asked at the same time? What is the language used in questioning; the mother tongue, Arabic, or Syriac?

A: When the person dies and people bury him in the grave, two angels come to ask him about his Lord,

his prophet, and his religion. The angels will speak to him in a language that he understands. The believers will answer while the disbelievers will not. Even if many people die at the same time, the angels will ask them. There is nothing strange about this because angels are unlike humans. It is not authentically reported that the dead person sees the Prophet (peace be upon him) in the grave as far as we know.

For further information in this regard and other relevant issues, refer to the books Al-`Aqidah Al-Wasitiyyah by Shaykhul-Islam Ibn Taymiyyah, and Al-Usoul Al-Thalathah by Shaykhul-Islam Muhammad ibn `Abdul-Wahhab.

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Third question from Fatwa No. 8864

Q 3: What is the evidence from the Qur'an and the Sunnah showing that certain things can protect people from the punishment in the grave? Are there any Du`a' (supplications) said on a daily basis to protect us from the punishment in the grave? I read a Hadith that recommends reciting Surah Al-Mulk on a daily basis; how many times and when should it be recited? Thank you.

A: Fulfilling the obligations which Allah has ordained upon His servants, refraining from what He has prohibited, repentance and seeking forgiveness frequently, good acts of worship, and seeking refuge with

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Allah are all acts that may protect from the punishment in the grave. Allah says, (O you who believe! Fear Allâh (by doing all that He has ordered and by abstaining from all that He has forbidden) as He should be feared. [Obey Him, be thankful to Him, and remember Him always], and die not except in a state of Islâm [as Muslims (with complete submission to Allâh)].) Before ending Salah, the Prophet (peace be upon him) used to seek Allah's refuge from four things among which was the punishment in the grave. He ordered his Sahabah (Companions) to follow his example. There are no authentic Hadiths that recommend the recitation of Surah Al-Mulk as protection from punishment in the grave.

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Third question from Fatwa No. 1333

Q 3: Ibn `Abbas narrated: (The Prophet (peace be upon him) once passed by two graves and said: "These two persons are being tortured not for a major sin (to avoid). One of them never saved himself from being soiled with his urine, while the other used to go about with calumnies (to make enmity between friends)." The Prophet (peace be upon him) then took a green leaf of a date-palm tree, split it into two (pieces) and fixed one on each grave. They said, "O Allah's Messenger (peace be upon him)! Why have you done so?" He replied: "I hope that their punishment might be lessened till these (the pieces of the leaf) become dry.") **Collected by Al-Bukhari. Is it permissible for us to follow the example of the Prophet (peace be upon him) in putting other similar green plants on the grave or planting an ever green tree over it for the purpose mentioned in the Hadith?**

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A: Placing a green leaf of a date-palm tree over the two graves hoping that Allah will lighten the punishment of the occupants of these graves is an individual incident confined to the Prophet alone. This was not a regular practice of the Prophet, but was only done twice or thrice according to the number of incidents. The Prophet's Sahabah (Companions), being the earnest of men to follow the Prophet's line of conduct and to benefit their fellow Muslims, are not known to have performed this practice. An exception to this is the report narrated from Buraydah Al-Aslamy who asked for two palm leaves to be placed in his grave after his death. No one among the Sahabah is known to have approved of Buraydah's line of conduct.

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People of Barzakh (period between death and the Resurrection)

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Seventh question from Fatwa No. 6522

Q 7: Is the Hadith stating that the dead see and speak to each other authentic?

A: We know of no reliable report from the Prophet (peace be upon him) concerning this issue.

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Resurrection on Judgment Day

Tenth question from Fatwa No. 189

Q 10: How shall people be resurrected from their graves on Judgment Day? How will prophets, Aqtab, and Abdal be raised from the dead? Who will be the first to have clothes?

A: On the Judgment Day, Allah will raise people from death out of the coccyx. People then will grow from these coccyges at the same time just as plants grow from seeds and palm trees from date seeds. Then, they will come out of their graves barefooted, naked, and uncircumcised running scared as if they were locusts spreading or scattered moths. They will not lose the way to the land of gathering. In fact, they will be the most familiar with it and run towards it as if they were racing towards a specific point. On Doomsday, Prophet Muhammad (peace be upon him) will be the first to rise from the dead and the first to regain consciousness after the swoon. But the first to be clothed after resurrection will be Prophet Ibrahim (Abraham) (peace be upon him), the friend of the Most Merciful. On that day, horrible events will take place, thus all prophets will say, 'Myself! Myself.' People who recite Surahs Al-Qamar, Al-Ma`arij, Al-Qari`ah, and similar Surahs telling of the Doomsday's events understand this very well. It is authentically reported by Al-Bukhari and Muslim that the Prophet (peace be upon him) said: ﴿You will be assembled on Doomsday barefooted, naked, and uncircumcised. Then he recited: ﴿As We began the first creation, We shall repeat it. (It is) a promise binding upon Us. Truly, We shall do it.﴾ So the first person to be clothed on Doomsday

is Prophet Ibrahim (Abraham). Some people of my Companions will be driven (by the angels) to the left side (and taken to Hell) whereupon I will say, 'O Lord, my Companions!' Then, it will be said, 'They have reverted since you left them.' Then, I will say like the pious slave (Jesus) said: ﴿Never did I say to them aught except what You (Allâh) did command me to say: 'Worship Allâh, my Lord and your Lord.' And I was a witness over them while I dwelt amongst them﴾ ﴿the All-Wise﴾ ﴾ Narrated by Al-Bukhari, chapter Bad' al-Khalq i.e. Beginning of Creation. It is reported in Al-Bukhari and Muslim that the Prophet (peace be upon him) said: ﴿On the Day of Resurrection all the people will fall unconscious and I will be the first to be raised form the dead..﴾ It is also reported in these two books that the Prophet (peace be upon him) said: ﴿'People will be struck unconscious on the Day of Resurrection and I will be the first to regain consciousness...﴾ Refer to the concise examination of this Hadith in "Sharh Al-Tahawiyyah" by ibn Abu al-`Ezz when commenting on Al-Tahawi's statement on people's situation on the Judgment Day.

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Seventh question from Fatwa No. 3594

Q 7: Allah (Exalted be He) says, (And the Trumpet will be blown, and all who are in the heavens and all who are on the earth will swoon away, except him whom Allâh wills. Then it will be blown a second time, and behold they will be standing, looking on (waiting).)

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How long is the time between the two instances of blowing? Who will be exempt from death between these two instances?

A: The interval between the two instances of blowing is a matter of the ghayb (Unseen) which cannot be estimated by reason or by practicing Ijtihad (juristic effort to infer expert legal rulings). It can be decided only through narrations from the Prophet (peace be upon him). There is no authentic Hadith regarding this matter. It is narrated by Al-Bukhari and others that the Prophet (peace be upon him) said, (Between the two instances of blowing of the Trumpet there will be forty. The people said, "O Abu Hurayrah! Forty days?" He replied, "I am not sure." They asked, "Forty years?" He replied, "I am not sure." They asked, "Forty months?" He replied, "I am not sure. There is no part of a man which will not decay except a single bone at the base of the coccyx, from which he will be re-created on the Day of Resurrection.") He just said 'forty' but it was not clear whether he meant forty years, months, or days. No one knows who will be exempt from death between the two instances of blowing except Allah (Exalted be He).

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Fatwa No. 7304

Q: While reciting the Qur'an, I came across the noble Ayah: (Do they not look at the camels, how they are created?) (And at the heaven, how it is raised?)

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What is the wisdom behind the mention of camels before other things? What are the traits that distinguish these species of animals from other animals? We know that Allah raises the mighty heavens without supporting pillars. What then, is so peculiar about this animal?

A: These Qur'anic Ayahs (verses) have been mentioned after the following Ayahs: (Has there come to you the narration of the overwhelming (i.e. the Day of Resurrection)?) It indicates the resurrection that will take place on the Day of Judgment. These Ayahs also confirm Allah's ability to resurrect creation after death and call them into account for their actions. One who is capable of creating camels in this amazing fashion, raising heavens without visible pillars, placing stake-like mountains which are firmly set in earth, so that it may not shake under the feet of creation, and spreading out the earth so that it becomes fit for life is indeed capable of raising mankind and all other living beings from the dead.

The mention of camels precedes other created things, for they have been made subservient to mankind who mount them for great distances in the desert and load them with heavy burdens to remote places which they cannot reach except with great hardship. In addition to their ability to live off a small amount of food and to resist thirst, camels are naturally docile animals easily mounted by the old and the young. As camels sit down and rise easily, people ride them and carry great burdens on their backs, etc. The marvelous creation of a camel's bones enables it to carry

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heavy burdens. The marvelous length of its neck helps it rise and walk smoothly carrying heavy burdens. Camels also have hooves that help them walk smoothly in regions where other hoofed animals may falter. There are many wonders in the creation of camels which people have yet to discover. Praised be Allah, Who creates camels in such a distinctive manner and made them strong and great, yet tractable to His servants and a means of bringing benefit to them.

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Reckoning on the Day of Resurrection

Fatwa No. 2224

Q: I read in a Hadith narrated on the authority of Abu Sa`id Al-Khudry (may Allah be pleased with him) that the Prophet (peace be upon him) said, (When the believers pass safely over (the bridge across) Hell, they will be stopped at a bridge between Hell and Jannah (Paradise) where they will retaliate each other for the injustices done in the world, and when they are purified of all their sins, they will be admitted into Jannah ...) **What is the general meaning of this Hadith?**

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How can the phrase "the believers pass safely over (the bridge across) Hell" be understood in light of Allah's saying, (There is not one of you but will pass over it (Hell): this is with your Lord; a Decree which must be accomplished.) **Would you please explain the Hadith and Ayah? May Allah reward you the best in this world and the blessings of the Hereafter!**

A: When all the believers pass over Sirat (the bridge over the Fire), those who still owe rights to other believers will be held in a place between Jannah and Hell and denied access to Jannah until retribution is carried out; the wronged shall be credited extra good deeds which will be taken from the wrong doers. After the accounts are settled and the wrong doers are cleared from all liabilities, they will be admitted into Jannah. As to those who are free from injustices, they will not be held for reckoning. This view is based on the apparent meaning of this Hadith as well as other reports showing that some believers will be admitted into Jannah without reckoning or experiencing torment.

As for Allah's saying, (There is not one of you but will pass over it (Hell): this is with your Lord; a Decree which must be accomplished.) it shows that all people, Muslims and non-Muslims, will pass over Hell through passing over the Sirat established over it. However, among them are those who pass quickly, who crawl across, who are saved from Hell and finally those who fall into it. The believers will be saved from Hell while the Kafirs (disbelievers) will be made to dwell in it as Allah says in the following Ayah, (Then We shall save those who used to fear Allâh and were dutiful to Him. And We shall leave the Zâlimûn (polytheists and wrongdoers) therein (humbled) to their knees (in Hell).)

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Allah (Exalted be He) makes this reward obligatory on Himself and a decree which must be accomplished. No one can ward off His decree or change His judgment.

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The Fifth Question of Fatwa no. 6167

Q5: Will those people who are deaf and mute be called to account on the Day of Resurrection, whether they are Muslims, from the People of the Book, or Kafirs (disbelievers)?

A: Yes, they will be called to account, as they are Mukallafs (those meeting the conditions to be held legally accountable for their actions), according to their intellectual ability. This is not unusual now, as schools have been built for children who are deaf and mute to improve their education.

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Entering Jannah is by the bounty of Allah, not by good deeds

Second question from Fatwa No. 1353

Q 2: It has been narrated in a Hadith that no one will enter Jannah (Paradise) by the virtue of their deeds; rather due to the bounty of Allah (Exalted be He). I appreciate if you discuss the different views regarding this matter.

A: It is not only good deeds that bring about happiness; deeds are only a factor. This is indicated by Allah's saying, ﴾enter you Paradise, because of that (the good) which you used to do (in the world).﴿ As for the Prophet's (peace be upon him) saying, ﴾No one of you will enter Paradise by virtue of his deeds,﴿ it means that Jannah cannot be the corresponding reward for one's good deeds. In other words, deeds, however great they may be, are not enough price for entering Jannah. Rather, doing good deeds should be accompanied by Allah's forgiveness and mercy in order to qualify for entering Jannah. Allah obliterates all sins by His Forgiveness, grants all that is good by His Mercy, and doubles the reward by His Grace.

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Reward and punishment for deeds

Third question from Fatwa No. 9087

Q 3: The Holy Qur'an always mentions Ayahs (verses) on reward and punishment coupled with mention of the Day of Judgment. For example, Allah says: ﴾on the Day of Resurrection they shall be consigned to the most grievous torment.﴿ **Allah also says:** ﴾Then (again), surely, you will be resurrected on the Day of Resurrection.﴿ **and other noble Ayahs speaking of the Day of Judgment. Now, is there any Ayah indicating that reckoning starts the moment a person is buried?**

A3: Reward and punishment are not always mentioned in contexts related to the Day of Judgment. Allah may hasten the punishment of some of His servants before death and may delay the punishment of others till the Day of Judgment. Allah (Exalted be He) says: ﴾Whosoever desires the life of the world and its glitter, to them We shall pay in full (the wages of) their deeds therein, and they will have no diminution therein.﴿ ﴾They are those for whom there is nothing in the Hereafter but Fire, and vain are the deeds they did therein. And of no effect is that which they used to do.﴿ Allah also says: ﴾Whoever desires the quick-passing (transitory enjoyment of this world), We readily grant him what We will for whom We like. Then, afterwards, We have appointed for him Hell; he will burn therein disgraced and rejected (- far away from Allâh's Mercy).﴿ In a further place Allah tells of His

help of Musa (Moses, peace be upon him) against the disbelievers among his people: ﴾So Allâh saved him from the evils that they plotted (against him), while an evil torment encompassed Fir'aun's (Pharaoh) people.﴿ ﴾The Fire, they are exposed to it, morning and afternoon. And on the Day when the Hour will be established (it will be said to the angels): "Cause Fir'aun's (Pharaoh) people to enter the severest torment!"﴿ These and other similar Qur'anic Ayahs denote that Allah may hasten the punishment of some people in this life or delay it until the Day of Judgment and may punish some in their graves like the case of the people of Pharaoh.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and companions!

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Giving the Muslims' sins to the Jews and Christians

The Second Question of Fatwa no. 2718

Q2: Burdening the Jews and Christians with the Muslims' sins on the Day of Resurrection contradicts Allah's saying: ﴾nor will you be requited anything except that which you used to do.﴿ **and other similar Ayahs (Qur'anic verses) in the Qur'an. I hope that Your Eminence will remove this confusion?**

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A: In regard to the Prophet saying: ﴾"He will forgive them for Muslims and put them on the Jews and the Christians."﴿ The narrator of this report doubted the exact wording of the Hadith, thus his report may not be taken as a base for judgment in the presence of doubt. Moreover, it contradicts the evident meaning from the Qur'an. However, if it was authentically reported from the Prophet (peace be upon him), he only said what was true and it is obligatory to accept it in agreement with the other evidences. In that case, it would be understood that it refers to the Jews and Christians who caused Muslims to commit sins, thus these sins are forgiven for Muslims and the burden is placed upon the seducers. Allah says: ﴾They may bear their own burdens in full on the Day of Resurrection, and also of the burdens of those whom they misled without knowledge.﴿ The Prophet also says: ﴾"Those who invite others to follow the misguidance that they follow, will carry the same sins as those committed by those who follow them, without their own sins being reduced at all."﴿ There are also other Hadiths in this regard.

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Destiny of angels on the Day of Resurrection

First question from Fatwa No. 8466

Q 1: We believe that Allah (Exalted be He) admits whoever believes in Him among Al-Thaqalan (Human and Jinn)

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to Jannah (Paradise), as He admits whoever disbelieves in Him among them to Hellfire. So, what about angels?

A 1: Allah (Glorified be He) informs us that angels are (honoured slaves) (They speak not until He has spoken, and they act on His Command.) Therefore, they are honored and favored by Allah and are under His Command and at His Disposal. Some of which are entrusted with the dwellers of Jannah, others are entrusted with the dwellers of Hellfire, some carry the Throne, and others surround it. But, Allah knows best the details of the duties of the rest of angels.

May Allah grant us success and peace! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Shafa`ah of the Prophet - a fact affirmed by the Qur'an

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The sixth question of Fatwa no. 9184

Q 6: How will the Prophet (peace be upon him) intercede for his Ummah (nation based on one creed) with his Lord on the Day of Resurrection? How will the Sahabah (Companions of the Prophet), righteous people, and angels intercede for sinners? The Hadith saying: (My Shafa`ah (intercession) will be for those among my Ummah who have committed major sins.) **Is it Sahih (authentic)? What does it mean, if it is Sahih?**

A: The Shafa`ah of the Prophet (peace be upon him) and the righteous people on the Day of Resurrection is affirmed in the Qur'an. Many Sahih Hadiths reported in the Sunnah explain what is mentioned in the Qur'an. From among these Hadiths is the one mentioned in the question above. There are many types of Shafa`ah. Shaykh `Abdul-Rahman ibn Hasan (may Allah be merciful to him) said in his book Fath Al-Majid: "Ibn Al-Qayyim mentioned that Shafa`ah is of six types: The first, the Great Shafa`ah which the Messengers of inflexible purpose will be reluctant to undertake until the Prophet (peace be upon him) accepts it, saying: 'I am the one for it.' This is when people shall resort to the prophets (peace be upon them) to intercede for them with Allah to relieve them from their distress in this situation. This kind of Shafa`ah is special for Prophet Muhammad (peace be upon him) alone; allowed to none but him.

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The second is the Shafa`ah of the Prophet (peace be upon him) for the people of Paradise to enter it. Abu Hurayrah mentioned this type of Shafa`ah in a long Hadith reported by Al-Bukhari and Muslim. The third is the Shafa`ah of the Prophet (peace be upon him) for some sinners among his Ummah who deserve punishment in Hellfire for their sins. He (peace be upon him) will intercede with Allah for them not to enter it. The fourth is the Shafa`ah of the Prophet for the sinners from among the people of Tawhid (belief in the Oneness of Allah/ monotheism) who will be punished in Hellfire because of their sins. There are many Hadiths ranked as Mutawatir (reported by a significant number of narrators throughout the chain of narration, whose agreement upon a lie is impossible) that are reported in this regard. The Sahabah and all Ahl-ul-Sunnah (adherents to the Sunnah) unanimously agreed upon them and declared those who deny them to be Mubtadi`s (people who introduce innovations in religion), decried their act and described them as deviants from the true path. The fifth is the Shafa`ah of the Prophet (peace be upon him) for some people of Paradise that Allah may increase their reward and elevate their status. These are undisputable types of Shafa`ah that are dedicated to sincere monotheists who have not associated any protectors or intercessors with Allah.

Allah says: ﴾And warn therewith (the Qur'ân) those who fear that they will be gathered before their Lord, when there will be neither a protector nor an intercessor for them besides Him﴿ The sixth is the Shafa`ah of the Prophet (peace be upon him) for some of his relatives who died as Kafirs and entered Hellfire that Allah may alleviate their torment. This kind of Shafa`ah is for Abu Talib alone."

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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The second question of Fatwa no. 7077

Q 2: If a one-year-old child dies, will it intercede for its parents and grandparents in the Hereafter?

A: A child will intercede for its parents, but no one other than Allah knows whether it will intercede for its grandparents or not.

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Fatwa no. 8800

Q: There are people who brand some Salafis (righteous predecessors) as Kafirs (disbelievers), like Shah Walyullah Dahlawy, Shah `Abdul-Qadir, Shaykh `Abdul-Qadir Jilany and others whose number reaches thirty three righteous people and scholars. They claim that Imam Ahmad Ibn Hanbal is a Mushrik, because he believes in Hawd (Prophet's lake in Paradise), Shafa`ah (intercession), Munkar and Nakir (the two angels who test the faith of the dead in their graves), the torment of the grave, the angel of death, the seizing of souls, the return of the soul to the body in the grave, and that the dead will be questioned about their Iman (faith) and Tawhid (monotheism).

Moreover, there are others who brand Ibn Taymiyyah as a disbeliever because he writes: "There are reported many Athars (narrations from the Companions) to the effect that the dead person can recognize his family

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and that he is aware of their life affairs. There are also other Athars to the effect that the dead can see and feel the presence of the people around the grave. They rejoice if something good is done but feel sad if something evil is done. The souls of the dead also assemble together and those of higher ranks descend to visit those of lower ranks."

Should these two Imams be regarded as Kafirs because of the statements attributed to them knowing that these statements are based on authentically reported Athars? Please, give me an adequate and elaborate explanation. May Allah reward you.

Both Imam Ahmad Ibn Hanbal and Imam Ahmad Ibn `Abdul-Halim Ibn Taymiyyah are great scholars of Islam who are well-known for their virtue. The books they composed attest to this fact. They belong to the Imams of Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim community).

Belief in the Hawd, Shafa`ah, and torment and blessings of the grave are true matters which have not only been proved by authentic evidence from the Shari`ah but have also gained the consensus of Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim community).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and companions.

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The First Question of Fatwa no. 6747

Q1: What is the ruling of Islam on a person who refutes the Hadith of Shafa`ah (intercession) related by Al-Bukhari in his "Sahih (Book of Authentic Hadith)" and says also that there are fabricated Hadith in "Sahih Al-Bukhari"?

A: "Sahih Al-Bukhari" is accepted by the scholars of the Muslim Ummah (nation). In fact, its Hadiths are a reliable source for confirming rulings and stand as evidence against those who oppose the Shari`ah (Islamic law). Anyone who says that it includes fabricated Hadith is ignorant, mistaken, and contradicts the Ijma` (consensus) of the Ummah (nation). Likewise, anyone who refutes the Hadith of the Shafa`ah that are reported by Al-Bukhari in his "Sahih" and the books of the other Hadith compilers, is contradicting Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim community) and the Salaf (righteous predecessors), and following the deviated and misguided people.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Death of the disobedient amongst the inmates of Hellfire

(Part No. 3; Page No. 478)

First question from Fatwa No. 9886

Q 1: Will Allah cause the disobedient people of this Ummah (Nation) to suffer real death, if they enter Hellfire? What is the meaning of "They will never taste death therein"? Has this been mentioned in a Hadith?

A 1: (a) Neither Kuffar (disbelievers) nor Mu'mins (believers) or the disobedient among believers will die after their first death when their time comes in the Worldly life, whether it is real death or unreal death like sleeping. Yet, some people amongst the disobedient believers will be afflicted by Fire because of their sins, they will die in Hellfire till they become charred, they will be granted intercession, according to a Hadith narrated by Abu Sa`id Al-Khudry who said that the Messenger of Allah (peace be upon him) said: (The inmates of the Fire are those who are doomed to it, and verily they will neither die nor live in it. But the people whom the Fire will afflict (temporarily) on account of their sins, or so said (the narrator): on account of their misdeeds. He (Allah) will cause them to die such that as they are turned into charcoal, they would be granted intercession, brought in groups, and spread around the rivers of Paradise and then it will be said: "O inmates of Paradise, pour water over them;" then they will sprout forth like the sprouting of seed in the silt carried by flood. A man among the people said: (It appears) as if the Messenger of Allah lived in the steppe.) [Narrated by Muslim in his Sahih (Authentic Book of Hadith)]

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(b) The phrase (They will never taste death therein) is part of an Ayah in Surah Al-Dukhan that is included in a group of Ayahs describing the delights of the pious people. Allah (Glorified be He) says: (Verily, the Muttaqûn (the pious. See V.2:2), will be in place of Security (Paradise).) (Among Gardens and Springs,) (Dressed in fine silk and (also) in thick silk, facing each other,) (So (it will be). And We shall marry them to Hûr (fair female) with wide, lovely eyes.) (They will call therein for every kind of fruit in peace and security;) (They will never taste death therein except the first death (of this world), and He will save them from the torment of the blazing Fire,) (As a Bounty from your Lord! That will be the supreme success!)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Admitting an illegitimate child into Paradise

(Part No. 3; Page No. 482)

The Second Question of Fatwa no. 5123

Q2: Will an illegitimate child be admitted to Paradise, if they are pious or not, because they are perceived as an objectionable seed?

A: They will be admitted to Paradise, if they die as a Muslim. Being illegitimate has no effect on this, because it was not the result of their own actions; it was caused by other people. Allah (Exalted be He) says: ﴾and no bearer of burdens shall bear the burden of another.﴿ Also, due to the generality of these Words of His (Exalted be He): ﴾Every person is a pledge for that which he has earned.﴿ And: ﴾Verily, those who believe (in Islâmic Monotheism) and do righteous good deeds, for them are Gardens of Delight (Paradise).﴿ In addition to other Ayahs (Qur'anic verses) with the same meaning. As to what is reportedly related from the Prophet (peace be upon him): "The child born from Zina (sexual intercourse outside marriage) will not enter Paradise," this is not an authentic narration. It is ranked by Al-Hafizh ibn Al-Jawzy in his book "Al-Mawdu`at (Fabricated Hadith)" as one of the Hadith that are falsely ascribed to the Prophet (peace be upon him).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Nineteenth question from Fatwa No. 5611

Q 19: It is said that an illegitimate child is considered Najis (impure) and therefore cannot be admitted into Jannah (Paradise). Is this true?

A: If the child dies as a Muslim, he can be admitted to Jannah, even though he is an illegitimate child. Moreover, he is not regarded as Najis. The sin of an adulterer or fornicator shall be shouldered by the person who committed the sin not by their child(ren) who may be born as a result of this crime. Allah (Exalted be He) says, ﴾and no bearer of burdens shall bear the burden of another.﴿ With regard to whether he is Najis or not, the Prophet (peace be upon him) said, ﴾A Muslim is not Najis (in essence).﴿

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Hellfire

Fourteen, fifteenth, and sixteenth questions from Fatwa No. 1883

Q 14: What is the ruling on claiming that Hellfire will eventually cease to exist and that the blessings of Jannah (Paradise) are nothing but metaphors?

Q 15: What is the ruling on claiming that Kafirs (disbelievers) will not abide in Hellfire eternally?

A: There are many proofs from the Qur'an and the Sunnah indicating that Hellfire will never cease to exist and that the Kafirs will abide in Hellfire eternally. Allah says, ﴾This, because you took the revelations of Allâh (this Qur'ân) in mockery, and the life of the world deceived you. So this Day, they shall not be taken out from there (Hell), nor shall they be returned to the worldly life, (so that they repent to Allâh, and beg His Pardon for their sins).﴿ ﴾Surely! Those who disbelieved in Our Ayât (proofs, evidence, verses, lessons, signs, revelations, etc.), We shall burn them in Fire. As often as their skins are roasted through, We shall change them for other skins that they may taste the punishment.﴿ ﴾And he whom Allâh guides, he is led aright; but he whom He sends astray, for such you will find no Auliyâ' (helpers and protectors), besides Him, and We shall gather them together on the Day of Resurrection on their faces, blind, dumb and deaf; their abode will be Hell; whenever it abates, We shall increase for them the fierceness of the Fire.﴿ ﴾That is their recompense, because they denied Our Ayât (proofs, evidence, verses, lessons, signs, revelations, etc.) and said: "When we are bones and fragments, shall we really be raised up as a new creation?"﴿ ﴾But those who disbelieved (in the Oneness of Allâh - Islâmic Monotheism) and denied Our Ayât (proofs, evidence, verses, lessons, signs, revelations, etc.), they will be the dwellers of the Fire, to dwell therein forever. And worst indeed is that destination.﴿

﴾and whosoever disobeys Allâh and His Messenger, then verily, for him is the Fire of Hell, he shall dwell therein forever.﴿ ﴾Verily, the Mujrimûn (criminals, sinners, disbelievers) will be in the torment of Hell to abide therein forever.﴿ ﴾(The torment) will not be lightened for them, and they will be plunged into destruction with deep regrets, sorrows and in despair therein.﴿ ﴾We wronged them not, but they were the Zâlimûn (polytheists, wrong-doers).﴿ ﴾And they will cry: "O Malik (Keeper of Hell)! Let your Lord make an end of us." He will say: "Verily, you shall abide forever."﴿ ﴾Indeed We have brought the truth (Muhammad صلى الله عليه و سلم with the Qur'ân) to you, but most of you have a

hatred for the truth.﴾ ﴿And of mankind are some who take (for worship) others besides Allâh as rivals (to Allâh). They love them as they love Allâh. But those who believe, love Allâh more (than anything else). If only, those who do wrong could see, when they will see the torment, that all power belongs to Allâh and that Allâh is Severe in punishment.﴾ to His saying ﴿Thus Allâh will show them their deeds as regrets for them. And they will never get out of the Fire.﴾ ﴿Verily, those who belie Our Ayât (proofs, evidence, verses, lessons, signs, revelations) and treat them with arrogance, for them the gates of heaven will not be opened, and they will not enter Paradise until the camel goes through the eye of the needle (which is impossible). Thus do We recompense the Mujrimûn (criminals, polytheists and sinners).﴾ ﴿Theirs will be a bed of Hell (Fire), and over them coverings (of Hell-fire). Thus do We recompense the Zâlimûn (polytheists and wrong-doers).﴾ ﴿But those who disbelieve (in the Oneness of Allâh - Islâmic Monotheism), for them will be the Fire of Hell. Neither will it have a complete killing effect on them so that they die, nor shall its torment be lightened for them. Thus do We requite every disbeliever!﴾ ﴿Therein they will cry: "Our Lord! Bring us out, we shall do righteous good deeds, not (the evil deeds) that we used to do." (Allâh will reply): "Did We not give you lives long enough, so that whosoever would receive admonition could receive it? And the warner came to you. So taste you (the evil of your deeds). For the Zâlimûn (polytheists and wrong-doers) there is no helper."﴾

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﴿Truly, Hell is a place of ambush -﴾ ﴿A dwelling place for the Tâghûn (those who transgress the boundary limits set by Allâh like polytheists, disbelievers in the Oneness of Allâh, hyprocrites, sinners, criminals),﴾ to His saying ﴿So taste you (the results of your evil actions). No increase shall We give you, except in torment.﴾ In addition, there are many other Ayahs which indicate that the Kafirs will abide in Hell for eternity and will never come out; it will never cease to exist. Taken all together, the implication of these proofs are stronger than the assumption that it is metaphoric.

With regard to Jannah (Paradise), it is the abode of reward on the Day of Resurrection for those who believed and did righteous deeds. In it there are whatever delights people may desire and what no eye has ever seen, no ear has ever heard of, and what nobody could ever have imagined. Those who enter Jannah will enjoy real pleasures in both the physical and spiritual sense; they will live in it forever. It will never cease to exist and they will never leave it; their joy will never come to an end, and they will have nothing to disturb their joy. This view is supported by definitive texts as well as the consensus of the scholars and believers. Allah says, ﴿The description of the Paradise which the Muttaqûn (the pious - See V.2:2) have been promised: Underneath it rivers flow, its provision is eternal and so is its shade; this is the end (final destination) of the Muttaqûn (the pious - See V.2:2), and the end (final destination) of the disbelievers is Fire. (See Verse 47:15)﴾ ﴿"Truly! The Muttaqûn (the pious - See V.2:2) will be amidst Gardens and water-springs (Paradise).﴾ ﴿"(It will be said to them): 'Enter therein (Paradise), in peace and security.'﴾ ﴿"And We shall remove from their breasts any deep feeling of bitterness (that they may have). (So they will be like) brothers facing each other on thrones.﴾ ﴿"No sense of fatigue shall touch them, nor shall they (ever) be asked to leave it."﴾

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Allah also says, ﴿This is a Reminder. And verily, for the Muttaqûn (the pious - See V.2:2) is a good final return (Paradise),﴾ ﴿'Adn (Eden) Paradise (everlasting Gardens), whose doors will be opened for them.﴾ ﴿Therein they will recline; therein they will call for fruits in abundance and drinks;﴾ ﴿And beside them will be Qâsirât-at-Tarf [chaste females (wives) restraining their glances (desiring none except their husbands)], (and) of equal ages.﴾ ﴿This it is what you (Al-Muttaqûn - the pious - see

V.2:2) are promised for the Day of Reckoning!❩ ❨(It will be said to them)! Verily, this is Our Provision which will never finish.❩ ❨Friends on that Day will be foes one to another except Al-Muttaqûn (the pious. See V.2:2).❩ ❨(It will be said to the true believers of Islâmic Monotheism): My worshippers! No fear shall be on you this Day, nor shall you grieve,❩ ❨(You) who believed in Our Ayât (proofs, verses, lessons, signs, revelations, etc.) and were Muslims (i.e. who submit totally to Allâh's Will, and believe in the Oneness of Allâh - Islâmic Monotheism).❩ ❨Enter Paradise, you and your wives, in happiness.❩ ❨Trays of gold and cups will be passed round them; (there will be) therein all that inner-selves could desire, and all that eyes could delight in and you will abide therein forever.❩ ❨This is the Paradise which you have been made to inherit because of your deeds which you used to do (in the life of the world).❩ ❨Therein for you will be fruits in plenty, of which you will eat (as you desire).❩ And says: ❨And those who are blessed, they will be in Paradise, abiding therein for all the time that the heavens and the earth endure, except as your Lord wills: a gift without an end.❩ i.e. except the period which they will not spend in Jannah before entering it. This is why Allah concludes the Ayah saying, ❨a gift without an end.❩ This is to confirm the eternity of its pleasures which its dwellers will enjoy, unlike those who are mentioned in Surah Al-Dukhan. Allah says, ❨Verily, the Muttaqûn (the pious. See V.2:2), will be in place of Security (Paradise).❩ ❨Among Gardens and Springs,❩ ❨Dressed in fine silk and (also) in thick silk, facing each other,❩ ❨So (it will be). And We shall marry them to Hûr (fair female) with wide, lovely eyes.❩ ❨They will call therein for every kind of fruit in peace and security;❩ ❨They will never taste death therein except the first death (of this world), and He will save them from the torment of the blazing Fire,❩ ❨As a Bounty from your Lord! That will be the supreme success!❩

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He excepted the first death to show that they will have eternal life and will never die. This exception may be meant to show the generality of Allah's Will and that it comes to pass over everything. Those who will enter Jannah and those who will enter Hellfire will abide there forever by His Will, Choice, Favor, and Justice; there is nothing mandatory for Him, High Exalted is Allah above this.

It has been authentically reported that the Prophet (peace be upon him) said, ❨It will be said to the people of Paradise: You are to live healthfully and never get sick, to live and never die, to enjoy youth and never grow old, and to enjoy bliss and never feel miserable.❩ Narrated by Muslim. It is also reported that he (peace be upon him) said, ❨Death will be brought on the Day of Resurrection in the form of a good white ram.❩ ... ❨then the command will be given for slaughtering it, and it will then be said, 'O people of Jannah, there is an everlasting life for you and no death; O people of Hellfire, there is an everlasting life and there is no death!❩ Narrated by Muslim in his Sahih. In many Ayahs Allah confirms that both Jannah and Hell are eternal and will last forever, and that the believers will abide in Jannah forever and the disbelievers will abide in Hell forever. This is also proven by the Sunnah of the Prophet (peace be upon him) which provides many details that leave no room for any doubt or a possible metaphoric connotation of these clear texts.

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Whoever doubts this fact or misinterprets the clear texts - is following whims and desires and displace words from their right places; therefore they are considered disbelievers.

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Q 16: In his last book that recently published: "Al-Nar Mustashfa (Hell is a Hospital)", he talks about Hell as if it is a hospital. He says that Allah's Mercy in the Hereafter will include the Kafirs (disbelievers). The writer says that interpreting the words "Child of Adam (humans)" in the Hadith from the Messenger of Allah (peace be upon him) in which he said, ﴾When a Child of Adam dies, their deeds come to an end, except three: Sadaqah Jariyah (ongoing charity), beneficial knowledge, or a pious child who prays for them (for the deceased).﴿ **in reference to the Muslims only shows limited understanding and is unjust.**

A: The Fire will be a temporary punishment for those Mu'mins (believers) who enter it due to having committed sins. As to the Kafirs, it will be an eternal punishment for them that they will not be able to leave. This is substantiated by the evidences given previously in the answers to Questions nos. 14 and 15. Therefore, likening the Fire to a hospital is wrong, because the Fire is a place of punishment for those who enter it, whereas a hospital is a place of mercy. Those who are ill enter hospitals to be looked after, to be fed healthy food, and to be treated in the hope that they will recover; they do not go into a hospital to be punished or tortured, rather to benefit from the treatments they offer and be cured.

As to the meaning of the words "Child of Adam" in the Hadith quoted in the question, it refers to those who die as Muslims, not those who die as Kafirs, according to the evidences that show that the good deeds of someone who dies

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as a Kafir will be erased, and they will not be rewarded for them in the Hereafter. In fact, they will only receive good things during their worldly life. Allah (Exalted be He) says: ﴾Surely, those who reject Faith (disbelieve in Allâh and in Muhammad صلى الله عليه وسلم) as being Allâh's Messenger and in all that which he صلى الله عليه وسلم has brought from Allâh), neither their properties, nor their offspring will avail them aught against Allâh. They are the dwellers of the Fire, therein they will abide. (Tafsir At-Tabarî).﴿ ﴾The likeness of what they spend in this world is the likeness of a wind which is extremely cold; it struck the harvest of a people who did wrong against themselves and destroyed it, (i.e. the good deed of a person is only accepted if he is a monotheist and believes in all the Prophets of Allâh, including the Christ عليه السلام and Muhammad صلى الله عليه وسلم). Allâh wronged them not, but they wronged themselves.﴿ Allah (Exalted be He) also says: ﴾If then they answer you not, know then that it [the Revelation (this Qur'ân)] is sent down with the Knowledge of Allâh and that Lâ ilâha illa Huwa: (none has the right to be worshipped but He)! Will you then be Muslims (those who submit in Islâm)?﴿ ﴾Whosoever desires the life of the world and its glitter, to them We shall pay in full (the wages of) their deeds therein, and they will have no diminution therein.﴿ ﴾They are those for whom there is nothing in the Hereafter but Fire, and vain are the deeds they did therein. And of no effect is that which they used to do.﴿ And He (Exalted be He) says: ﴾The parable of those who disbelieved in their Lord is that their works are as ashes, on which the wind blows furiously on a stormy day; they shall not be able to get aught of what they have earned. That is the straying, far away (from the Right Path).﴿ And: ﴾On the Day when those who disbelieve (in the Oneness of Allâh - Islâmic Monotheism) will be exposed to the Fire (it will be said): "You received your good things in the life of the world, and you took your pleasure therein. Now this Day you shall

be recompensed with a torment of humiliation, because you were arrogant in the land without a right, and because you used to rebel against Allâh's Command (disobey Allâh).❳ Also: ❲And We shall turn to whatever deeds they (disbelievers, polytheists, sinners) did, and We shall make such deeds as scattered floating particles of dust.❳

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This involves no injustice or oppression, because it is the individual who wronged themselves through their Kufr (disbelief), which erased their deeds, as stated by Allah, the Most-Just and the Most-Fair. This is not limited understanding, but enlightened insight and adherence to the clear guidance of the Shari`ah (Islamic law).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Second question from Fatwa No. 9424

Q 2: Is it true that the fire we use in cooking is the smoke of the fire of Hell (may Allah protect us from it)?

A: This is not true. Yet, the Prophet (peace be upon him) said, (When it is intensely hot, then wait until it cools down before you pray, for intense heat is from the intensity of the heat of Hell.) (Narrated by Al-Bukhari, Muslim and the Compilers of the Sunan (Abu Dawud, Ibn Majah, Al-Tirmidhy and Al-Nasa'y)). Moreover, the Prophet (peace be upon him) said,

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("This (worldly) fire of yours which you use is one of seventy parts of the Hell." They said, "O Messenger of Allah! It (the fire of this world) would have been sufficient (as a punishment)." He said, "It (Hellfire) is made to surpass (worldly fire) by sixty-nine parts, each of them is as hot.") (Narrated by Al-Bukhari).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The Destiny of Ahl-ul-Fatrah

Fifth question from Fatwa no. 6397

Q 5: A young intellectual Buddhist lady has recently embraced Islam after seven years of extensive research, and she is now performing Da'wah (calling to Islam). Some men and women embraced Islam thanks to her Da'wah. During one of her trips to introduce Islam in a distant area, a Budhist asked her, "How can you, Muslims, be certain that non-Muslims will go to Hellfire, although we in this region have never heard about Islam before? Are our parents going to go to Hellfire? How is it their fault if you, Muslims, have not conveyed the true religion to us?" This lady called us and asked us to provide a satisfactory answer to that man's inquiry, given that he has embraced Islam after this meeting.

A: Muslims should not judge others to be inhabitants of Hellfire, except in one case, if the Qur'an and its interpretation has reached them from the Du'ah (callers to Islam) in the formers' language, as Allah says, ﴾this Qur'ân has been revealed to me that I may therewith warn you and whomsoever it may reach.﴿ (Surah Al-An'am, 6: 19). Allah also says, ﴾And We never punish until We have sent a Messenger (to give warning).﴿ (Surah Al-Isra', 17: 15).

Those to whom Da'wah has reached yet they insist on Kufr (disbelief) are going to go to Hellfire, according to the two previously mentioned Ayahs, and according to the saying of the Prophet (peace be upon him), ﴾By Him in whose Hand my soul is, every Jew or Christian of this Ummah (nation) who hears about me and dies unbelieving in me will be of the inhabitants of Hellfire.﴿ Related by Muslim in his Sahih (authentic) Book of Hadith. There are many Ayahs and Hadiths which reinforce this meaning.

As for those to whom Da'wah has not reached in an uncorrupted manner, they are left to the Will of Allah. The most authentic opinion of the scholars about them is that they are tested on the Day of Judgment; those who obey will enter Jannah, while those who disobey will enter Hellfire. This was implied by Al-Hafizh ibn Kathir (may Allah be merciful with him) in his interpretation of Allah's saying, ﴾And We never punish until We have sent a Messenger (to give warning).﴿ and Ibn Al-Qayyim (may Allah be merciful with him) in his book entitled "Tariq Al-Hijratayn" under the title "Ranks of legally competent people". You should refer to those books for more information.

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Fatwa no. 6465

Q: Two people differed over the final destiny of Ahl-Al-Fatrah (people whom the message of Islam has not reached). While one holds the view that they will be saved from the Fire, the other thinks that they will not.

A: Those who refused to embrace Islam after its message was conveyed to them, whether in the period before or during the time of the Prophet (peace be upon him) are treated as Kafirs (disbelievers). As for those to whom the message of Islam has not reached, they will be held to account on the Day of Resurrection. This view is supported by authentic Hadiths narrated from the Messenger of Allah (peace be upon him).

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Anyone who changes Allah's Religion

The First Question of Fatwa no. 6342

Q: Is it reported in any Hadith that the Messenger of Allah (peace be upon him) saw, during his Salah (Prayer), `Amr ibn Luhay turning from side to side in Hellfire, because he was the one who brought the worship of statues into the Ka`bah or into the Arabian Peninsula? Is this Hadith considered to be Sahih (a Hadith that has been transmitted by people known for their uprightness and exactitude; free from eccentricity and blemish), and if so, can it be used as evidence that it is not hateful to perform Salah in front of electric, oil, or gas heaters?

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Please advise us of the Truth and may Allah (Exalted be He) make you and us from those who listen to good words and follow the good in them! O Allah! Make us from the people of understanding who apply the Book and the Sunnah to themselves and their families. Truly, You are the All-Hearing, the Knowing, the One Who is Close and responds to Du`a' (supplications).

A: It is related in "Sahih Al-Bukhari" on the authority of Abu Hurayrah (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said, ("I saw `Amr ibn `Amir Al-Khuza`y dragging his intestines in the Fire; he was the first one to release animals (for the idols).")

It is also reported in "Sahih Al-Bukhari" on the authority of `Aisha (may Allah be pleased with her) that the Messenger of Allah (peace be upon him) said, ("I saw Hell destroying itself and I saw `Amr dragging his intestines, and he was the first one to release animals (for the idols).") There is no evidence in the Hadith that suggests the validity of facing fire or anything such as electric and oil heaters. Similarly, they do not convey that the Prophet saw the man while performing Salah.

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Non-Muslim Children

Eighth question from Fatwa No. 6542

Q 8: What is the fate of the non-Muslim children on the Day of Resurrection?

A: The preponderant view is that Allah will test them with some commands on the Day of Resurrection; whoever is obedient on that day will enter Jannah (Paradise) and whoever disobeys will enter Hell. This explains the Hadith in which the Prophet (peace be upon him) said, (Allah knows best what sort of deeds they would have done) to answer a question regarding the fate of these children.

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Fourth question from Fatwa No. 7790

Q: O Shaykh, it is said that when a baby is born, it will be written on his forehead that he is wretched or blessed. What is the ruling on those who die young before experiencing happiness or misery?

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A: This baby will be dealt with in this world as his family. If he is born to a Muslim family, then his body will be washed and the funeral prayer will be performed for him. Moreover, he will be with his family in the hereafter. But if he is born to a non-Muslim family, he will be considered as one of them in this world. Therefore, his body will not be washed and the funeral prayer will not performed for him. The Prophet (peace be upon him) said about the children of the disbelievers who died: "They are from them." In the hereafter, their affairs will be with Allah. The Prophet (peace be upon him) said when he was asked about the children of the disbelievers: ﴾Allah knows what sort of deeds they would have done.﴿

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(Part No. 3; Page No. 502)

(Part No. 3; Page No. 503)

Creation and destiny of Iblis (Satan)

(Part No. 3; Page No. 504)

The third question of Fatwa no. 511

Q 3: Is Iblis a jinn or a fallen angel? If he is a jinn, what is the point of the exception made in the Qur'anic Ayah (verse) which reads: ﴾So the angels prostrated themselves, all of them:﴿ ﴾except Iblîs (Satan)﴿

A: It is well-known that angels belong to a category of beings whom Allah (Exalted be He) has created from light. They never disobey the commands they receive from Allah. However, Allah (Exalted be He) mentions Iblis in the Qur'an that he was from the jinn. Allah (Exalted be He) says: ﴾And (remember) when We said to the angels: "Prostrate yourselves unto Adam." So they prostrated themselves except Iblîs (Satan). He was one of the jinn; he disobeyed the Command of his Lord.﴿ Justifying his refusal to prostrate himself to Adam, according to the Qur'anic text, Iblis addresses Allah may He be Exalted) saying: ﴾You created me from fire, and him You created from clay.﴿ As for excepting Iblis from the general class of angels in the Ayah which reads: ﴾So the angels prostrated themselves, all of them:﴿ ﴾except Iblîs (Satan)﴿ the Arabic word illa (i.e. except), which ordinarily means except and is used as indicating Isthithna'(exception), is sometimes used to indicate Istithna' Munqati`(an exception where the thing excluded is not of the same type as the thing that was mentioned before the word illa). It is grammatically correct in Arabic to say:" ja' al-qawmu illa himaran", the meaning of which is that "all the people came except a donkey"; the people and the donkey belonging to two different classes. It is exactly in this sense that the word illa (except) is used here; the angels and Iblis belonged to two different classes. However, some scholars are of the view that Iblis originally belonged to the category of angels, but incurred the eternal curse of Allah (Exalted be He) when he disobeyed

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His command and persisted in rebellion.

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Fatwa No. 2331

Q 1: It is reported on the authority of Abu Hurayrah (may Allah be pleased with him) that the Prophet (peace be upon him) said: (Allah created Adam in his shape, sixty cubits (about 30 meters) in length.) **Is this Hadith Sahih (authentic)?**

A 1: The text of the Hadith is: (Allah created Adam in his image of sixty cubits in length, then He told him, 'Go and greet this group - they were a group of angels sitting - and listen to their salutation, for it will be the salutation of you and your offspring. He then went (to them) and said: "Peace be upon you!" They (the angels) said: "Peace and Mercy of Allah be upon you." So they added: "Mercy of Allah." Thus, whoever enters Jannah (Paradise), will be in the shape of Adam, being sixty cubits tall, yet people continued to diminish (in size) up to this day.) [Narrated by Imam Ahmad, Al-Bukhari, and Muslim].

This Hadith is Sahih (a Hadith that has been transmitted by people known for their uprightness and exactitude; free from eccentricity and blemish), and there is no eccentricity in its Matn (text of a Hadith), as it has two meanings;

First: Allah did not create Adam small or short like the children amongst his offspring. Adam did not grow in size and height till he became sixty cubits, but from the beginning Allah created Adam in his final shape, i.e. sixty cubits tall.

Second: the pronoun "his" in (in his image) refers to Allah, according to another authentic narration, saying: (in the image of Al-Rahman [the Most Gracious].) This is the verbal meaning, but this does not entail Tashbih (comparison), for Allah has called Himself names and attributes with which His creatures are named and described, but this does not require resemblance. This goes for "image" - Adam being created in Allah's Image does not require alikeness to Him. Using the same name for two things does not entail alikeness of the Characteristics of Allah and His creatures. Allah (Exalted be He) says: (There is nothing like Him; and He is the All-Hearer, the All-Seer.)

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Q 2: Abu Hurayrah (may Allah be pleased with him) narrated that the Prophet (peace be upon him) said, (The best day on which the sun rises is Friday. On this day **Adam** was created, on this day he entered Paradise and on this day he was expelled from it, and on it the Hour will be established.) **(Sahih Muslim). Is this Hadith authentic?**

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A: This is an authentic Hadith; it is narrated by Imam Ahmad in his Musnad, Muslim in his Sahih and by Al-Tirmidhy in his Sunan. It is not strange that Allah makes a day or any of His creatures special, or to honor any of His creatures in the manner that He wills. Allah has favored the Day of `Arafah (9th of Dhul-Hijjah) and the Day of Sacrifice (10th of Dhul-Hijjah) above all other days of the year.

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Q3: Was Satan an angel before Allah (Exalted be He) ordered him to prostrate in front of Adam (peace be upon him)?

A: Scholars have differed as to whether Iblis (Satan) was an angel or a Jinn. Some scholars have said that he was an angel who was created from fire and that Allah created other angels from light. They argue that if Satan had not been an angel, he would not have been commanded to prostrate and then Allah would not have denounced him for his refusal to prostrate to Adam. Grammatically, if something is excluded from a group, it means that it is of the same type as the group a thing is excluded therefrom. Allah (Exalted be He) says: ﴿And (remember) when We said to the angels: "Prostrate yourselves unto Adam." So they prostrated themselves except Iblîs (Satan).﴾ As Iblis was excluded from the angels, this indicates that he was one of them.

However, other scholars said that Iblis was not an angel; he was a Jinn, as Allah (Exalted be He) says:

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﴿And (remember) when We said to the angels: "Prostrate yourselves unto Adam." So they prostrated themselves except Iblîs (Satan). He was one of the jinn; he disobeyed the Command of his Lord.﴾ In addition to this, Iblis was created from fire and the angels from light and he has offspring that reproduce, whereas angels do not reproduce or have the ability to choose. Ibn Jarir Al-Tabary held the first view. He refuted the second view saying that as some angels were created from light and some of them were created from fire, Iblis could have been one of the angels that were created from fire. He also said that there is no evidence as to whether the angels created from fire reproduce or not. In addition, when Allah says about him: ﴿except Iblîs (Satan). He was one of the jinn﴾ this indicates that he was an angel from the tribe that were called the Jinn. It is also said that Iblis was described as one of Jinn that was unseen, just as Allah describes other angels when He (Exalted be He) says: ﴿And they have invented a kinship between Him and the jinn﴾ because they are unseen beings. This is according to the view that says that Iblis was included in Allah's Order to the angels to prostrate to Adam, because he was among them at the time. Anyway, as no scientific benefit will be derived from this matter disputing it is of no value.

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Fatwa no. 7815

Q: Is Iblis (Satan) one of the Jinn (creatures created from fire) or one of the angels?

A: Iblis is one of the Jinn, not the angels, as Allah says, (And (remember) when We said to the angels: "Prostrate yourselves unto Adam." So they prostrated themselves except Iblīs (Satan). He was one of the jinn) (Surah Al-Kahf, 18: 50). Allah also says, (He created man (Adam) from sounding clay like the clay of pottery.) (And the jinn: He created from a smokeless flame of fire.) (Surah Al-Rahman, 55: 14-15). The Prophet (peace be upon him) said, (The angels were created out of light; Iblis was created out of a spark of fire; and Adam was created as he has been defined (in the Qur'an) for you.) Narrated by Muslim. Al-Hasan Al-Basry said that Iblis had never been an angel; he is the father of Jinn just as Adam is the father of human beings. Narrated by Ibn Jarir with an authentic Isnad (chain of narration). However, Iblis disobeyed the orders, as he was with the angels and imitated them in their 'Ibadah (worship), so he was included in the address directed to them and disobeyed Allah's order of Sujud (Prostration).

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Third question from Fatwa no. 6304

Q 3: What is the punishment of Satan? Will he enter Hellfire just like a Muslim person who has never performed any of the obligations imposed by Allah, or is Hellfire divided into ranks like Jannah (Paradise)?

A: The punishment of Satan and his followers is Hellfire, as Allah declares this in the Qur'an saying, ﴾(Allâh) said: "The Truth is - and the Truth I say -﴿ ﴾That I will fill Hell with you [Iblîs (Satan)] and those of them (mankind) that follow you, together."﴿ (Surah Sad, 38: 84-85). Hellfire is divided into ranks, just like Jannah. The scholars declared this in Allah's saying, ﴾Verily, the hypocrites will be in the lowest depth (grade) of the Fire; no helper will you find for them.﴿ (Surah Al-Nisa', 4: 145). Allah also says, ﴾Is then one who follows (seeks) the good Pleasure of Allâh (by not taking illegally a part of the booty) like the one who draws on himself the Wrath of Allâh (by taking a part of the booty illegally - Ghulul)? - his abode is Hell, and worst, indeed is that destination!﴿ ﴾They are in varying grades with Allâh, and Allâh is All-Seer of what they do.﴿ (Surah Al-'Imran, 3: 162-163).

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(Part No. 3; Page No. 511)

Belief in the Divine Decree

(Part No. 3; Page No. 512)

Meaning of Divine Decree

First question from Fatwa no. 4088

Q 1: What is the meaning of the Divine Decree in complete detail?

A: Divine Decree means that all things are known to Allah (Exalted be He) before their existence and that He writes them (in Al-Lawh Al-Mahfuzh - the Preserved Tablet). He, then, gives existence to what He wills and creates what He wills. There are four ranks of Divine Decree, all of which a person should believe in. A person is not a true believer in Divine Decree unless they believe in its four ranks. It is authentically reported that the Prophet (peace be upon him) answered Jibril (Gabriel) when the latter asked him about Iman (belief) by saying: ﴾To believe in Allah, His Angels, His Books, His Messengers, the Day of Resurrection, and to believe in the Devine Decree whether good or bad.﴿ Related by Muslim in his Sahih. It is authentically reported on the authority of `Ubadah ibn Al-Samit that the Prophet (peace be upon him) said: ﴾You will not find the taste of Iman until you believe in Devine Decree; and know that what has passed you by was not going to befall you; and that what has befallen you was not going to pass you by.﴿ Shaykh al-Islam Ibn Taymiyyah (may Allah be merciful with him) explained the meaning of the Hadith mentioned above in Al-`Aqidah Al-Wasitiyyah, which we recommend you to refer to and study.

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(Part No. 3; Page No. 513)

Fatwa no 5382

Q: What is the meaning of the following Ayahs (Qur'anic verses): (To whomsoever among you who wills to walk straight.) (And you cannot will unless (it be) that Allâh wills - the Lord of the 'Alamîn (mankind, jinn and all that exists).) (So whosoever will (let him read it), and receive admonition (from it)!) (And they will not receive admonition unless Allâh wills; He (Allâh) is the One, deserving that mankind should be afraid of, and should be dutiful to Him, and should not take any Ilâh (god) along with Him, and He is the One Who forgives (sins).) **? I heard some scholars say that the meaning of these Ayahs is that Allah (Glorified be He) granted humans volition and then left them to make their own choices as they wished. And that He did not single out a favor or blessing for those who believe nor single out disgrace for those who disbelieve. Is this in conformity with the view of Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim community)? What is the meaning of these Words of Allah:** (and your Lord treats no one with injustice.) **and other Ayahs that show that Allah does not treat any of His Servants unjustly? I heard some scholars interpret these Ayahs as meaning that Allah (Glorified be He) is Just and would not make anyone a Kafir (disbeliever) and then punish them due to their Kufr (disbelief), but that it is humans that initiate the Kufr and then Allah increases them in it, but He does not mislead people. Is this meaning and Tafsir (explanation/exegesis) of injustice, which is denied from Allah, true? I read what Ibn Hazm Al-Zhahiry wrote in his book "Al-Milal wa Al-Nihal" regarding Predestination, does what he wrote reflect the view of Ahl-ul-Sunnah wal-Jama`ah or the Jabriyyah School of Thought (those who hold the view that humans have no choice)?**

A: Firstly: A Muslim has to believe in Predestination, whether it is good or bad.

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We issued Fatwa no. 4088 regarding the meaning of Predestination, and this is what it said: "What is the meaning of Predestination in detail? It means that Allah (may He be Praised and Exalted) has knowledge of everything before it existed, and that He wrote it down. He willed what was to happen to everything, and He created what He wanted to create. There are the four levels of Predestination that have to be believed, and a Servant will not be a true Mu'min (believer) in Predestination until they believe in these levels as they were authentically reported from the Prophet (peace be upon him) when he answered Jibril (Gabriel) after he asked him about Iman (Faith) saying: ('To believe in Allah, His Angels, His Books, His Messengers, the Day of Resurrection, and to believe in Predestination, whether it is good or bad.') (Related by Muslim in his "Sahih [Book of Authentic Hadith]") It is also authentically reported from the Prophet (peace be upon him) in the Hadith, which was narrated on the authority of `Ubadah ibn Al-Samit, that he (peace be upon him) said, ('You will not have the taste of Iman until you believe in the Predestination, and know that what has happened to you was not going to miss you and that what has missed you was not going to happen to you.') Shaykh-ul-Islam Ibn Taymiyyah (may Allah be merciful with him) clarified the meaning of this in his book: 'Al-`Aqidah Al-Wasitiyyah', which we advise you to read and memorize." In another Fatwa, no.

4513, regarding the meaning of predestination and free will, the following was written: "Humans have free will and are predestined, but the universe is just predestined, because Allah (Glorified be He) gave them minds, hearing, sight, and volition. By these, they know what is good and bad, what will benefit and harm, and they choose what suits them. In this way, they are responsible regarding the commands and prohibitions that they were given, and have the right to be rewarded for obeying Allah and His Messenger and punished for disobeying Allah and His Messenger. In regard to being predestined, this occurs because humans cannot escape, due to their words and deeds,

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the Predestination and the Will of Allah (Glorified be He), Who says: ﴾No calamity befalls on the earth or in yourselves but it is inscribed in the Book of Decrees (Al-Lauh Al-Mahfûz) before We bring it into existence. Verily, that is easy for Allâh.﴿ And: ﴾To whomsoever among you who wills to walk straight.﴿ ﴾And you cannot will unless (it be) that Allâh wills - the Lord of the 'Alamîn (mankind, jinn and all that exists).﴿ He (Glorified be He) also says: ﴾He it is Who enables you to travel through land and sea﴿ There are many Ayahs (Qur'anic verses) and sound Hadith that indicate what we have mentioned, for those who reflect on the Qur'an and the Sunnah." **Secondly:** The Tafsir of the Ayahs mentioned in the question, and others with the same meaning, show that everything is running according to Allah's Predestination and Will. It is His Will that determines everything, not His Servants', and nothing occurs but what He wanted for them and what He did not want to happen will not happen. This was illustrated in the Fatwa. What we have mentioned is the view of Ahl-ul-Sunnah wal-Jama`ah, and what was mentioned in the question about denying the Predestination contradicts the view they hold. **Thirdly:** The evidence from the Qur'an and the Sunnah that indicates Allah's dissociation from Him being unjust with His Servants is a middle view in between those of the Qadariyyah and the Jabriyyah. Every unjust and ugly deed performed by humans cannot be attributed to Allah (Exalted be He) as injustice and ugliness in the view of Qadariyyah, who hold the view of Predestination and those who deny Predestination, are rejected, as this is Tamthil (likening Allah's Attributes to those of His Creation), which cannot be ascribed to Allah (may be Exalted above all that). Allah (Exalted be He) says: ﴾So put not forward similitudes for Allâh (as there is nothing similar to Him, nor He resembles anything).﴿ And: ﴾There is nothing like Him; and He is the All-Hearer, the All-Seer.﴿

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Fourthly: From what is mentioned above, the view of Ahl-ul-Sunnah wal-Jama`ah in this concern is clear and other views are void. We advise you to read: "Shifa' Al-`Alil fi Masa'l Al-Qada' wa Al-Qadar wa Al-Hikmah wa Al-Ta`lil" by Ibn Al-Qayyim (may Allah be merciful with him), as it is very beneficial.

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Do humans have free will or are their actions predestined?

The Third Question of Fatwa no. 4513

Q3: Could you please tell me briefly about predestination and free will?

A: Humans have free will and are predestined, but the universe is just predestined, because Allah (Glorified be He) gave them minds, hearing, sight, and volition. By these, they know what is good and bad, what will benefit and harm, and they choose what suits them. In this way, they are responsible regarding

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the commands and prohibitions that they were given, and have the right to be rewarded for obeying Allah and His Messenger and punished for disobeying Allah and His Messenger. In regard to being predestined, this occurs because humans cannot escape, due to their words and deeds, the Divine Decree and the Will of Allah (Glorified be He), Who says: ﴾No calamity befalls on the earth or in yourselves but it is inscribed in the Book of Decrees (Al-Lauh Al-Mahfûz) before We bring it into existence. Verily, that is easy for Allâh.﴿ He (Glorified be He) also says: ﴾To whomsoever among you who wills to walk straight.﴿ ﴾And you cannot will unless (it be) that Allâh wills - the Lord of the 'Alamîn (mankind, jinn and all that exists).﴿ And: ﴾He it is Who enables you to travel through land and sea﴿ There are many Ayahs (Qur'anic verses) and sound Hadith that indicate what we have mentioned, for those who reflect on the Qur'an and the Sunnah.

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa No. 4657

Q: This question deals with whether man has free choice or if they are compelled. Please, explain this issue in light of the Qur'an and Sunnah.

(Part No. 3; Page No. 518)

A: Firstly, it is well-established that the Mercy and Knowledge of Allah encompass everything. Everything that will happen until the Day of Judgment is written in Al-Lawh-ul-Mahfuzh (the Preserved Tablet). He has all encompassing Will and authoritative Power. All the affairs lie in His Hands, and none can prevent what He has granted; none can give what He has prevented and none can prevent what He has decreed for He is Omnipotent. The Qur'an and Sunnah affirm these things in numerous texts and Ayahs which are known to the people of knowledge. Among these Ayahs are the following in which Allah says, ﴾Verily, Allâh is the All-Knower of everything.﴿ , ﴾Allâh is the Creator of all things﴿ , ﴾Verily, We have created all things with Qadar (Divine Preordainments of all things before their creation as written in the Book of Decrees Al-Lauh Al-Mahfûz).﴿ , ﴾But you cannot will, unless Allâh wills. Verily, Allâh is Ever All-Knowing, All-Wise.﴿ , ﴾Allâh blots out what He wills and confirms (what He wills). And with Him is the Mother of the Book (Al-Lauh Al-Mahfûz)﴿ , ﴾No calamity befalls on the earth or in yourselves but it is inscribed in the Book of Decrees (Al-Lauh Al-Mahfûz) before We bring it into existence. Verily, that is easy for Allâh.﴿ , ﴾And had your Lord willed, those on earth would have believed, all of them together. So, will you (O Muhammad صلى الله عليه وسلم) then compel mankind, until they become believers.﴿ and ﴾And if We had willed, surely We would have given every person his guidance﴿

(Part No. 3; Page No. 519)

Moreover, there are many authentic reports in the Sunnah affirming this issue, among which is the Hadith that the Prophet (peace be upon him) urged the Sahabah (Companions) to mention after finishing Salah (Prayer); he said, ﴾La ilaha illa Allah, wahdahu la sharika lah, lahul-mulku wa-lahul-hamdu, wa-huwa `ala kulli shay'in qadir, Allahumma la mani`a lima a`tayt wa-la mu`tiya lima mana`t, wa-la yanfa`u dhal-jaddi minkal-jadd (None has the right to be worshipped except Allah (alone) Who has no partner, to Him belong all sovereignty and praise and He is Omnipotent over all things. O Allah! None can prevent what You have granted and none can grant what You have willed to prevent, and the riches cannot avail a wealthy person with You.")﴿ Also, there is the Hadith narrated by `Umar (may Allah be pleased with him) in which Jibril (Gabriel) asked the Messenger of Allah (peace be upon him) about Iman. the Prophet (peace be upon him) answered saying, ﴾Iman (faith) implies that you affirm your faith in Allah, in His angels, in His Books, in His Prophets, in the Day of Judgment, and you affirm your faith in the Divine Decree about good and evil.﴿ Therefore, these texts and others like them denote that Allah (Exalted be He) has perfect Knowledge about what has happened and what is going to happen; that He decrees all the affairs of His creation and that He has absolute Will; what He wills happens and what He does not will does not happen.

Secondly, it was authentically established that Allah is the All-Wise in His creation, His command

and His legislation. Allah is the Most-Merciful to His servants as He sends the messengers to inform their respective Ummahs (nations) about the Books revealed and laws ordained by Allah. Out of His mercy and bounty, no person is charged with more than their capacity. Examples of this mercy include the exemption of the insane people from accountability until they regain their sanity; the minors until they attain puberty; those who are asleep until they wake up; those who forgot until they remember, those who lack the ability to do something until they are able to do it; those to whom the message of Islam did not reach until it reaches them.

Based on Shari`ah and sound logic, there is a big difference between the movement of two persons: one is going upstairs and the other is falling down from a roof, for example. The first one may be advised to go to a good destination and avoid an evil one. Meanwhile, the other one may not be given that advice. Another example is the difference between the movement resulting from the shivering of a sick person and the usual movement of a healthy one. Knowing that shivering is involuntary, such a person should not be enjoined to do or not do anything concerning his shivering. Rather, people should feel sorry for him and help him get treatment. On the contrary, the movement of a healthy person can be appreciated if performed in the course of the lawful acts of worship, but forbidden if done in an unlawful manner during worship, or in the course of committing injustice and transgression. Therefore, the fact that no person is charged with what is beyond his capacity and the differentiation in legislation and reward between the two cases mentioned above and their like stand as proof that there is free will and choice in the case of the Mukallafs (persons meeting the conditions to be held legally accountable for their actions), but not in the case of those who are not so.

Moreover, Allah (Exalted be He) is the Judge, Just, High, All-Wise, Kind, Bestower of Good. He does not oppress anyone to the extent of an atom's weight. He multiplies good deed and forgives sins. There are explicit transmitted texts and actions affirming all these attributes of Allah. Owing to His perfect Wisdom and Mercy and His vast forgiveness, it is impossible for Allah to make His servants accountable without granting them the ability and the free will and volition of what they take and what they leave. Also, it is impossible for Him - due to His just Judgment and vast Wisdom - to punish His servants for an act to which they are compelled and forced.

Hence, belief in the firm and just Divine Decree and the predestination of Allah is

among the established pillars of Iman to which we must adhere to and accept. Also, it stands as evidence that a Mukallaf has free choice and the ability to do what is required by Shari`ah and sound logic. There is no way out except by abiding to it. If man is capable of realizing the secret of this issue through his intellect, he should thank Allah for granting him success. Meanwhile, if he fails due to his limited mind and comprehension, he should rely on Allah. Since He is the Highest, Omnipotent, All-Aware and All-Wise, Allah cannot be blamed for His predestination, legislation, and reward. Exalted is your Lord, the Lord of might, above what they describe. Peace be upon the Messengers. Praise is to the Lord of the worlds. Man should not engage in thinking about this issue lest he should get confused and commit sins. He should be voluntarily convinced of the Prophet's answer given to the Sahabah (may Allah be pleased with them) when they raised such issues. They said to the Prophet, shall we rely (on this fact and give up work)? He (peace be upon him) replied, ﴿Do perform good deeds, for everyone is facilitated in that for which he has been created.﴾

Al-Bukhari narrated through several chains of narrators from Abu `Abdul-Rahman Al-Sulamy from `Aly ibn Abu Talib (may Allah be pleased with him) who said ﴿We were in the company of the Prophet (peace be upon him) in a funeral procession at Baqi`-ul-Gharqad. He said, "There is none of

you but has his place written for him in Jannah or in Hell-Fire." They said, "O Allah's Messenger! Shall we rely (on this fact and give up work)?" He said, "Carry on doing (good deeds), for every body will find it easy to do (what will lead him to his destined place)." Then he recited ﴾As for him who gives (in charity) and keeps his duty to Allâh and fears Him,﴿ ﴾And believes in Al-Husnâ.﴿ ﴾We will make smooth for him the path of ease (goodness).﴿

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up to His saying, ﴾We will make smooth for him the path for evil.﴿) (Also narrated by Muslim and the Compilers of the Sunan (Abu Dawud, Ibn Majah, Al-Tirmidhy and Al-Nasa'y))

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Allah's guidance for the servant to Iman

Fatwa No. 8070

Q: Does Allah guide a person to Iman (Faith) initially, or do they have to choose Iman first and then Allah guides and supports them? Does Allah make some of His servants choose Kufr (disbelief), or does the servant choose Kufr and then Allah forsakes them as a result? Does Allah know in His eternal Knowledge that some people among His creation will choose guidance willingly and so He wrote them among those whom He guided before creating them, and that others will choose misguidance willingly and therefore He wrote them among those He let go astray? Or is it a matter of estimation, taking into consideration that Allah (Exalted be He) is Just, All-Wise, the All-Knower and does whatever He wills?

A: Allah (Exalted be He) has sent the messengers as givers of glad tidings, and warners, and sent down the Books

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so that mankind would have no plea against Allah after sending the messengers. Allah guides whomever He wills among His servants to Iman by His Grace and Bounty. On the other hand, He does not guide others to Iman due to His Wisdom and Justice. Allah says, ﴾Allâh calls to the Home of Peace (i.e. Paradise, by accepting Allâh's religion of Islâmic Monotheism and by doing righteous good deeds and abstaining from polytheism and evil deeds) and guides whom He wills to the Straight Path.﴿ Allah knows before He created people that there will be believers among them who will enter Jannah and disbelievers who will enter Hellfire.

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Wishing for Death

The third question of Fatwa no. 6354

Q 3: I am a young man suffering from a very bad psychological condition. I used to always wish for death so that I might find rest. Is this permissible? What can I do? I have weak Iman (faith) and my family and everyone is blaming me for my wish to die.

(Part No. 3; Page No. 524)

A: It is not lawful for you to wish for death, because of the general prohibition given by the Prophet (peace be upon him) in the Hadith: (No one of you should wish for death because of a calamity which has befallen them. However, if it is unavoidable to wish, let them say, 'O Allah, keep me alive as long as life is better for me and make me die when death is better for me.')

We advise you to repent to Allah and ask for His Forgiveness. We also recommend doing a lot of good deeds, fulfilling religious obligations, befriending righteous people, keeping company with them, and avoiding bad company. We hope that Allah will cure you and guide your heart to the truth.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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Fatwa No. 6334

Q: The noble Hadith mentions: ﴾Every child is born on Fitrah (natural disposition; or true faith of Islam to worship none but Allah), then his parents make him a Jew, a Christian or a Magian﴿ **Another Hadith says:** ﴾his provision, deeds, and whether he will be wretched or blessed is written.﴿ **I would like a detailed explanation and clarification. What is the difference between the two Hadiths?**

A: First: The Hadith: ﴾Every child is born on Fitrah (natural disposition; or true faith of Islam to worship none but Allah) till his tongue expresses him (i.e. express his creed), thus his parents make him a Jew or a Christian or a Magian.﴿ [related by Al-Bayhaqy and Al-Tabarany in Al-Mu`jam Al-Kabir].

It was also related by Imam Muslim in another wording, saying: ﴾Every child is born by his mother on Fitrah but his parents convert him to Judaism, to Christianity, or to Magianism﴿ , and Al-Bukhari as follows: ﴾Every child is born on Fitrah, then his parents make him a Jew, a Christian, or a Magian just as the animal produces its baby with perfect limbs. Do you see any deficiency in its shape?﴿ This means that every person is naturally disposed to believe in Islam but it has to be taught by actions. Therefore, whoever is predestined by Allah to enjoy happiness, Allah will subject someone who will teach them the way of guidance, and thus it will be paved for them, and whoever is predestined to be of the wretched, Allah will subject to them someone who changes their innate and dispirit them just like what is mentioned regarding the parents converting their son to Judaism, Christianity or Magianism. **Second:** It is reported in the two Sahihs (authentic books of Hadith) on the authority of `Abdullah ibn Mas`ud (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said: ﴾The creation of a human being is put together in the womb of the mother for forty days, then he becomes a clot of thick blood for a similar period, then a piece of flesh for a similar period. Then, Allah sends an angel who breathes a soul into him, and is commanded to write four things, their livelihood, death, deeds, and whether they will be blessed or wretched. So, by Allah, besides Whom there is no other Deity, a man amongst you would perform the deeds of the inmates of Paradise (good deeds) till there is only one cubit between him and Paradise then what has been predestined for him dictates his behavior and he starts committing the deeds of the inmates of Hellfire (evil deeds) till he dies and enters Hellfire. And similarly, a man amongst you would perform the deeds of the inmates of Hellfire (evil deeds) till there is only one cubit between him and Hellfire, then what has been predestined for him directs his behavior, and he starts doing the deeds of the inmates of Paradise (good deeds) till he dies and enters Paradise﴿ .

Writing wretchedness and happiness means that they are already decreed because of Allah's Eternal Knowledge. It also means that the endings (of people) are prescribed by Allah. **Third:** Considering the meaning of the first and second Hadiths in light of the question, it becomes clear that there is no contradiction between them. This is because man is naturally disposed for doing good. If a person is

from those who are destined to enjoy happiness as prescribed by Allah, He will grant them someone to lead them to the way of goodness, but if they are from those who are destined to wretchedness as prescribed by Allah, He will appoint for them someone who dissuades them from the way of goodness and accompanies them in the way of evil till they end up wickedly. Many texts mention the predestined decree of happiness and wretchedness. It is mentioned in the Two Sahihs (authentic books of Hadith, i.e. Al-Bukhari and Muslim) on the authority of `Aly (may Allah be pleased with him) that the Prophet (peace be upon him) said: ﴾Every created soul has been predestined to be placed either in Paradise or in Hellfire, it is also determined for them whether they will be among the blessed or wretched. A man said, "O Allah's Messenger! Should we not depend on what has been written for us and abandon deeds, seeing as whoever amongst us is blessed will do the deeds of a blessed person and whoever amongst us is wretched, will do the deeds of a wretched person?" The Prophet (peace be upon him) said, "Work! For the good deeds are made easy for the blessed, and bad deeds are made easy for the wretched." Then he recited the Ayahs: ﴾As for him who gives (in charity) and keeps his duty to Allâh and fears Him,﴿ ﴾And believes in Al-Husnâ.﴿ ﴿ This Hadith indicates that happiness and wretchedness have been already predestined and decreed

according to their deeds. So if someone is destined to do certain deeds, such deeds will be made easy for them, as deeds are the cause of happiness or wretchedness.

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Dissatisfaction with fate

The third question of Fatwa no. 6356

Q 3: What is ruling on Muslims who possess abundant wealth and others who are in dire need of money?

Allah (Exalted be He) says: ﴾Is it they who would portion out the Mercy of your Lord? It is We Who portion out between them their livelihood in this world, and We raised some of them above others in ranks, so that some may employ others in their work. But the Mercy (Paradise) of your Lord (O Muhammad صلى ا لله عليه و سلم) is better than the (wealth of this world) which they amass.﴿ The rich are grateful for the blessings which Allah (Exalted be He) bestows upon them and become worthy of His mercy and bounty, if they earn their wealth through lawful means and pay the due share of Zakah that is liable on it. On the contrary, they are ungrateful for the blessings of Allah (Exalted be He) and deserving of His punishment if they acquire their wealth through unlawful means or if they refuse to pay the amount of Zakah due on it. Allah (Exalted be He) says: ﴾And (remember) when your Lord proclaimed: "If you give thanks (by accepting Faith and worshipping none but Allâh), I will give you more (of My Blessings); but if you are thankless (i.e. disbelievers), verily My punishment is indeed severe."﴿

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Those who are less fortunate due to the fact that they are incapable of earning or the fact that Allah (Exalted be He), as a kind of test based on His wisdom and justice, did not provide them with well-off means, should endure patiently expecting His reward. They should also seek all lawful means of earning, each according to his ability. Moreover, Allah (Glorified be He) has assigned them a share in the wealth of the rich which is paid in the form of Zakah or Sadaqah (voluntary charity). Muslim rulers are also asked to support them and to be merciful when fulfilling their needs for the sake of strengthening the bonds of brotherhood and showing thankfulness for the blessings of Allah (Exalted be He), who shows greater mercy to His servants than they do to their own selves. A person will be insulting himself and will be deviating from the Shari`ah - which encourages striving for lawful earning, showing self-esteem and warns against idleness and shameful begging - if they humble themselves by standing at the doors of the rich begging for some of their wealth or their leftovers food. Allah (Exalted be He) is never unjust to any of His servants. He is Wise, Just and Generous to His servants and He disposes of all affairs through His will and wisdom. Allah (Exalted be He) says: ﴾Say (O Muhammad صلى الله عليه وسلم): "O Allâh! Possessor of the kingdom, You give the kingdom to whom You will, and You take the kingdom from whom You will, and You endue with honour whom You will, and You humiliate whom You will. In Your Hand is the good. Verily, You are Able to do all things.﴿

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The Sixth Question of Fatwa no. 8052

Q6: A man broke his fast in Ramadan after seeing that Allah (Glorified and Exalted be He) had granted a blessing to someone who did not work hard, but not to him, even though he was a hard worker. He came to his senses later and regretted what he had done. What should he do and what is the ruling on the day he missed?

A: If the situation is as you described, what this man did was clearly misguided, because he was resentful about Allah's Divine Decree and was accusing Allah of being unjust, whereas Allah (Glorified be He) is All-Knowing and All-Wise. Allah does not wrong even an atom of His Creation. He may grant a sinner enticing blessings and may withhold His Rewards from an obedient Servant to multiply their rewards on the Day of Resurrection, through His Grace and Favor. This man has to perform Tawbah (repentance to Allah), seek His Forgiveness, regret what he did and intend never to do it again. He just has to make up for the missed day, if he did so without having sexual intercourse. If he broke his fast and also had intercourse, he has to make up for the missed day and offer the expiation of freeing a believing slave. If he cannot do that, he should fast two successive months, and if he cannot do that, he should feed sixty needy people 30 Sa` (1 Sa` = 2.172 kg) of the ordinary food of that country, 1.5 Sa` for each needy person.

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Fatwa no. 8844

Q: What is the ruling on a woman who is worried about not getting pregnant? She sometimes resorts to crying and thinking too much to the extent that she renounces worldly pleasures. What is your advice to her?

A: This woman should neither feel worried nor cry about not being pregnant. This is because the natural readiness of men and women to give birth to boys only or to girls only or to both sexes and also the possibility that they might not give birth to children at all are all attributed to Allah's Will (Glorified and Exalted be He). Allah (Exalted be He) says: ﴿To Allâh belongs the kingdom of the heavens and the earth. He creates what He wills. He bestows female (offspring) upon whom He wills, and bestows male (offspring) upon whom He wills.﴾ ﴿Or He bestows both males and females, and He renders barren whom He wills. Verily, He is the All-Knower and is Able to do all things.﴾ Thus, Allah (Glorified and Exalted be He) is All-Knowledgeable of everyone who will be granted whatever He wills regarding offspring and is All-Able to grant everyone what has been decreed for them. This woman should follow the good example of Prophets Yahya ibn Zakariyyah and `Eisa ibn Maryam (peace be upon them), who both had no children. Hence, she should be content with Allah's decree and beseech Him to fulfill her need. Indeed, Allah is All-Wise and the Omnipotent.

There is no harm, if she counsels female specialists or male ones in case there are no female doctors. Maybe they can find a treatment of some of the symptoms preventing pregnancy.

Likewise, her husband should counsel a specialist because he may be the reason for this delay of pregnancy.

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Not regretting the past

The Fourth Question of Fatwa no. 6574

Q4: What can protect me from regret when I see that all my friends have graduated? I want to let you know that everyone around me, such as my father, mother, siblings, and my husband left the matter for me to decide; they were afraid that I would blame them for the consequences, as I used to suffer from a psychological illness that made my nature changeable. I am afraid that the day will come when I can no longer bear my marital life and will run away.

As for my husband, what are the Islamic obligations on me regarding the way I treat him and my home? What is Halal (permissible) and Haram (prohibited) regarding the rights of spouses? Things have become very confusing as people have permitted some matters and prohibited others without knowledge. My siblings have some knowledge of the Din (religion) and are religious, but I am embarrassed to ask them about this, and I

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cannot forget about this matter of my studies. I hope that you can help me find an answer that will protect me from making a mistake and sinning. May Allah reward you with the best, if He so wills. I would like you to send me some books on the Islamic treatment of psychological illnesses, about Islamic family life, how to contribute to and participate in an Islamic society, and how I can keep performing Salah (Prayer), Sawm (Fasting) regularly and protecting myself at all times from anything that might harm me. I should mention here that I am a decent woman and have some knowledge of the Din - praise be to Allah. I hope you can help me and may Allah grant you all that is good.

A: Firstly: It is obligatory if a Muslim chooses something which they think is good, but the matter turns out not to be as they expected, that they should not despair and feel sorry about the past. Instead, they should praise Allah for what happened to them and refer all matters to Allah (may He be Praised and Exalted), Who arranges them with wisdom and benefits known only to Him. Sometimes, He shows them and sometimes He conceals them as a test. Allah (Exalted be He) says: ﴾but give glad tidings to As-Sâbirûn (the patient).﴿ ﴾Who, when afflicted with calamity, say: "Truly! To Allâh we belong and truly, to Him we shall return."﴿ ﴾They are those on whom are the Salawât (i.e. who are blessed and will be forgiven) from their Lord, and (they are those who) receive His Mercy, and it is they who are the guided ones.﴿ **Secondly:** It is legislated that you should live with your husband and treat him well,

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and do for him what other wives do for their husbands. Allah (Exalted be He) says: ﴾And they (women) have rights (over their husbands as regards living expenses) similar (to those of their husbands) over them (as regards obedience and respect) to what is reasonable, but men have a degree (of responsibility) over them.﴿ You should co-operate with him in what is good and Taqwa

(fearing Allah as He should be feared), as much as you can. If it is easy for you, you should read the biographies of some of the female Sahabah (Companions of the Prophet) and see what they did for their husbands; this will benefit you greatly. **Thirdly:** You have to adhere to the Book of Allah (Glorified be He) and the Sunnah (whatever is reported from the Prophet). You should have a permanently close connection with the Book of Allah (may He be Praised), reciting it, contemplating it, understanding it, and living according to it, because it contains security and safety. Allah (Exalted be He) says: ﴾Then if there comes to you guidance from Me, then whoever follows My Guidance he shall neither go astray, nor shall be distressed.﴿ ﴾"But whosoever turns away from My Reminder (i.e. neither believes in this Qur'ân nor acts on its teachings.) verily, for him is a life of hardship, and We shall raise him up blind on the Day of Resurrection."﴿ ﴾He will say: "O my Lord! Why have you raised me up blind, while I had sight (before)."﴿ ﴾(Allâh) will say: "Like this: Our Ayât (proofs, evidence, verses, lessons, signs, revelations, etc.) came unto you, but you disregarded them (i.e. you left them, did not think deeply in them, and you turned away from them), and so this Day, you will be neglected (in the Hell-fire, away from Allâh's Mercy)."﴿ ﴾And thus do We requite him who transgresses beyond bounds [i.e. commits the great sins and disobeys his Lord (Allâh) and believes not in His Messengers, and His revealed Books, like this Qur'an], and believes not in the Ayât (proofs, evidence, verses, lessons, signs, revelations, etc.) of his Lord; and the torment of the Hereafter is far more severe and more lasting.﴿ Allah (Exalted be He) also says: ﴾Verily, this Qur'ân guides to that which is most just and right﴿ And: ﴾(This is) a Book (the Qur'ân) which We have sent down to you, full of blessings, that they may ponder over its Verses, and that men of understanding may remember.﴿ **Fourthly:** As your father, mother, husband, and siblings left the matter (of your studies) to you, we advise you to entrust this to Allah and ask Him to help you, give you success, and

to open your heart to what is most beloved to Him. Then act according to what your heart is open to, such as whether to study or not. **Fifthly:** We advise you, after paying attention to the Book of Allah and the Sunnah of the His Messenger (peace be upon him), to read the following books: "Kashf Talbis Iblis" by Ibn Al-Jawzy, "Husn Al-'Uswah fy Ahkam Al-Niswah" by Siddiq ibn Hasan, "Nida' ila Al-Jins Al-Latif" by Muhammad Rashid Rida, "Al-Jawab Al-Kafy liman Sa'ala `an Al-Dawa' Al-Shafy" by Ibn Al-Qayyim, and other books like these, as they will be of great benefit, especially for you.

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The First Question of Fatwa no. 6667

Q1: As Allah asks the Muslim to believe in Predestination, whether it is good or bad, are people permitted to consult doctors for treatment if they are ill, because that illness was predestined for them?

A: Seeking ways to treat an illness or to make a living, and other similar activities are not contrary to the belief in Predestination, because it is Allah (Glorified be He) Who decides destiny and it is also Him Who orders us to seek the means.

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Matters are facilitated according to what they have been created for, as is related in the Sahih (authentic) Hadith. Therefore, it is permissible to take lawful medication as this is also part of Allah's Predestination. As `Umar (may Allah be pleased with) said, when he prevented people from entering a land that had the plague, "We escape from Allah's Predestination to Allah's Predestination."

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The Third Question of Fatwa no. 8592

Q3: I have suffered from angina pectoris and internal bleeding since I was a young boy.

1.

Will I be rewarded by Allah for this, as it has prevented me from enjoying my youth and health?

2.

Most days I perform Salah (Prayer) with Tayammum (dry ablution), because I cannot take baths. Is this permissible?

3.

Can I teach students the Qur'an when I am not Tahir (ritually pure)?

A: Firstly: If you are patient with what you have been afflicted with, Allah will reward you, but if you are anxious about it and not patient, you will be deprived of Allah's Reward. **Secondly:** If the situation is as you described, and that you cannot take baths, it is permissible for you to perform Tayammum to remove Janabah (major ritual impurity related to sexual discharge). **Thirdly:** If you are not able to use water for purification from

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minor impurities, it is permissible for you to perform Tayammum and recite the Qur'an or teach it.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Suicide

Fatwa no. 10914

Q: For more than a year I have been suffering from the stress of a horrible mental conflict which ended up with me contemplating suicide. Even though I have the courage to do it, I fear that I may incur the displeasure of Allah (Exalted be He) if my life ended in this way.

There is a variety of reasons, both related to this life and the Hereafter. Since my early childhood I have been a sort of 'ill-fated' person, if I may use the term. After finishing intermediate school, the financial conditions of my family meant that I could not complete my university studies like the rest of my brothers, sisters, and all my friends. Six years ago I packed up my luggage and left Egypt hoping that Allah (Exalted be He) would make it up for me. Amazingly enough,

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after six years of hard work, I could not even save enough money to get married. I used to endure it patiently knowing that Allah (Exalted be He) is on the side of those who are patient. However, I could not stand being patient any longer. I started to experience a state of mental break-down. I was no longer able to endure my own shadow moving with me wherever I went. I used to restrain myself from treading the path of Satan who would prompt me to commit immoral acts. Now I feel I am not the person I used to be. I fear that Satan may tempt me to commit theft or adultery. I have always hoped to die after a blameless life. Therefore, I would rather commit suicide than do an act that is displeasing to Allah (Exalted be He). Is it permissible for me to do that? Allah (Glorified be He) knows best that I intend to do this for His sake. Please guide me. May Allah reward and protect you and guide your steps. May His peace, mercy and blessings be upon you. I hope that your reply will be in accordance with the teachings of the Qur'an and Sunnah (whatever is reported from the Prophet).

A: It is not permissible for you to attempt suicide because it is Islamically prohibited and is considered one of the major sins. Allah (Exalted be He) says: ﴾And do not kill yourselves (nor kill one another). Surely, Allâh is Most Merciful to you.﴿ It has been authentically narrated that the Prophet (peace be upon him) said:

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﴾Verily your blood, your property, and your honour are as sacred and inviolable.﴿ The Prophet (peace be upon him) also said: ﴾"He who kills himself with something, will be tormented with it on the Day of Resurrection."﴿ This Hadith is agreed upon (narrated by Al-Bukhari and Muslim)

You should know that your preferring to die while not committing an act that displeases Allah (Exalted be He) is an evil insinuation that is prompted by Satan. You should seek refuge with Allah (Glorified and Exalted be He) from Satan and supplicate to Him repeatedly so that He may protect you from

these evil insinuations. You should be keen on performing acts of worship which bring you closer to Allah (Exalted be He). You should also avoid violating the prohibitions that He declared and keep yourself aloof from evil company. You should bear with patience whatever befalls you so that perhaps Allah (Exalted be He) will guide you to the path of truth and protect you from following the path of delusion. May Allah guide us all towards that which is loving and pleasing to Him.

May Allah grant us success and peace and blessings be upon our Prophet Muhammad, his family and companions.

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Permissibility of saying: By chance, I met so and so

Second and third questions from Fatwa no. 4800

Q 2, 3: Is it permissible to use the phrase "by chance", such as saying, "I went to the market and met so-and-so by chance"?

Is this phrase "by chance" Haram (prohibited) or does it entail Shirk (associating others in worship with Allah)? What should I say instead of this? Please, advise me, may Allah reward you with the best!

A: It is neither Haram to say, "I met so-and-so by chance" nor does it entail Shirk because what the speaker means is that they met that person without a prior plan to meet and without intending to do so. Hence, there is nothing wrong with using this phrase.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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